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THE CALCUTTA REVIEW

APRIL, 1946

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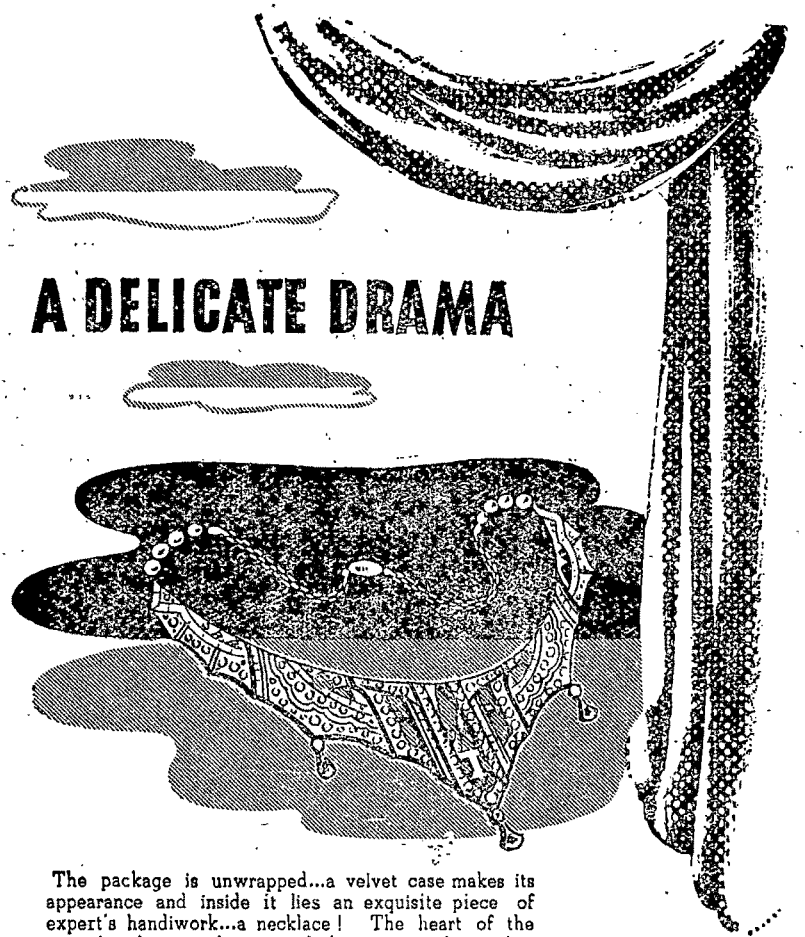

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RADHABINOD PAL, M.A., D.L.

Vice-Chancellor, Calcutta University

YOUR EXCELLENCY, REVERED PANDITJI, MEMBERS OF THE SENATE, GRADUATES OF THE UNIVERSITY, LADIES AND GENTLEMEN,

Time and custom have presented me with one more opportunity of availing myself of the happy privilege of welcoming you all to the Annual Convocation of this University. Before reviewing the life of the University during the period that has elapsed since we last met it would be my pleasant duty to accord, on behalf of my colleagues on the Senate of the University, on my own behalf and on behalf of the students, a cordial welcome to our new Chancellor as also to Pandit Jawaharlal Nehru.

Not much need be said of Pandit Nehru, who is no stranger to Bengal. Our sincere thanks are due to him for his kind acceptance of our invitation to address this Convocation in spite of his too numerous engagements all over this vast land of impossible distances, the weight of which would have proved too much for a man of lesser zeal and vitality.

His Excellency the Chancellor's appointment as the administrative head of this Province has given rise to high expectations, not simply because his appointment marks a remarkable and happy break with irrational convention but because of the numerous authoritative reports that have reached Bengal, from across the seas, of the way he has, all through his eventful life, stubbornly set his face against anything that retards speed and progress. There have been adverse comments as well. A new appointment is always a universal

stimulus to premature opinion, and it can hardly be expected that, when everybody is talking, nobody will talk unwisely or uncharitably. Yet the Indian people have a way of "taking the measure" of a new Ruler without much loss of time : I fervently hope that our Chancellor will soon win for himself a place in the affection of the people. This University keenly looks forward to a new chapter being opened in its relation with the Government of the Province during the term of his Chancellorship, and I take this opportunity of assuring His Excellency that nothing will be wanting on the part of the members of the Senate to render that relation sweet and harmonious.

His Excellency's immediate predecessor in office, Mr. R. G. Casey, tried to introduce many reforms in the administration of the Province and as a result of his initial efforts his regime looked full of promise at the outset. He was sincere in his promises to better the condition of this University, which received not a small measure of his attention. But it is sad to reflect that in spite of all this sincerity his brief career in Bengal did not end happily. Every one in Bengal would wish that Mr. Casey had been enabled to leave the shores of India with happier memories.

I am glad to avail myself of this pleasant opportunity to welcome my esteemed friend and colleague, Mr. P. N. Banerjee, whose appointment as my successor-in-office has already been officially announced. Mr. Banerjee has been associated with the University for over 25 years in different capacities, both academic and administrative, when he brought his beneficent influence and unbiased judgment to bear on difficult issues on many an occasion. I honestly believe that the administration of the University could not have been placed in better hands and that during his regime he will succeed, with his acknowledged ability and great popularity, in raising the traditions of the University still higher.

In the review of the last year what comes uppermost in my mind is the tragedy that Calcutta had to witness on a November evening in which many precious young and promising lives were lost and others injured as a result of

police firing. The exact causes of this tragic incident are difficult to specify with confidence. Whatever view we hitherto have had of the events and circumstances is only one-sided, and the root of such tragic incidents seems to lie in the fact that those who are here entrusted with the task of maintaining peace and order are not troubled by any wholesome fear of public opinion. No storm of public indignation, however strong and weighty, can in any way affect them. The Syndicate, by a resolution passed at a meeting, offered their sincere sympathy to the bereaved families and to the sufferers and urged upon His Excellency the Chancellor to appoint an impartial Committee of enquiry to investigate the circumstances connected with the unfortunate occurrences, with a view to determine and fix responsibility for the same and to recommend steps for the prevention of such events in future. The Senate, by an appropriate resolution, expressed similar feelings. I pay my humble tribute to the memory of the departed heroic souls once again and convey my heartfelt condolences to the members of the bereaved families.

Death removed during the year under review many a distinguished son of this Province who had been associated with this University in some capacity or other. In Rai Bahadur Dwarkanath Chakravorti, who was a distinguished lawyer and had for some time been a Judge of the Calcutta High Court, we lost an Honorary Fellow who in his active days had taken a keen interest in the affairs of this University. The death of Sir Nripendra Nath Sircar was a great loss to the whole country, removing as it did a towering personality who moved with an easy grace in the field of law as well as in public life and who for a year held the Chair of Tagore Law Professor of this University. Khan Bahadur Alfazuddin Ahmad, who was a member of the Senate till his death, was a real friend to the cause of education. In Dr. H. K. Sen, this University lost its first Ghose Professor of Chemistry and the country lost a pioneer in the field of industrial research whose researches relating to glass, chemical, shellac and lac industries and specially plastic industry won him high appreciation both in this country and

abroad. In Sir U. N. Brahmachari, Bengal lost one of the greatest benefactors of humanity who helped to save the lives of millions of his fellowmen and the University lost one who had served her long in various capacities.

The University in all its departments succeeded in maintaining its lofty traditions of efficiency and achievement as far as its own resources and the situation in the country permitted. The Post-Graduate Departments in Arts and Science amply proved the usefulness of their existence by carrying out important researches and bringing out a number of notable publications in their respective subjects as in previous years. The University College of Science has had its reputation as a leading centre of scientific pursuits in India immensely heightened by the appointment to its professoriate of two renowned educationists—namely, Mr. Satyendra Nath Bose and Dr. Nilratan Dhar who have joined the institution as Khaira Professor of Physics and Guruprasad Singh Professor of Agriculture respectively.

It is worthy of note here that two of the Fellows of this University won signal appreciation of their work. Dr. Itrat Hossain Zuberi was awarded the renowned Carnegie Fellowship in English, which was indeed a unique honour for an Indian. Professor J. N. Mukherjee who had for many years held the post of Ghose Professor of Chemistry of this University was appointed Director of the Imperial Council of Agricultural Research at New Delhi.

This University takes pride in being the first among the Universities in India to have a museum of its own, which is named after the late Sir Asutosh Mookerjee. It is pleasing to record that it is daily expanding its activities and steadily attracting the attention of the lovers of art and culture to its rich collections which now number over 7000. With the co-operation of the American Red Cross Society regular weekly lectures on Indian Art and Culture were organised at the Museum for the benefit of American servicemen, besides a series of extra-mural lectures delivered by the Museum Staff. More than 1000 servicemen, among whom were also British and Chinese personnel, attended these lectures.

What stands in the way of the development of the Museum to the fullest extent is the limited space of its present habitation which is hardly sufficient for that kind of spacious display by which alone the excellence of its rare exhibits, of which there are so many, may be brought out to the fullest advantage.

During the year under review the University introduced various new courses of studies—these being Diploma Courses in Obstetrics and Gynaecology, Librarianship, Social Work, Inland Fisheries, Journalism, Maternity and Child Welfare, Soap Technology and also a Certificate Course in Applied Psychology. Appropriate regulations were framed for these new introductions. It may be noted in passing in this connection that much caution is required in organising the development of the social services, specially of social work, inasmuch as this allows the exertion of an influence which penetrates into our private lives. The new science of human behaviour brings into our services "a knowledge of the human mind which can either be exploited in the direction of greater efficiency or made into an instrument playing on mass emotion." The danger of the efficiency of social work consists in the fact that if not placed in proper hands, this may enslave the greater part of the population and super-impose creeds, beliefs and behaviour which may not correspond to the real nature of the citizen.

Financial assistance from private individuals and public institutions flowed to the University during the last year in the same encouraging manner as has been witnessed in recent years. Of the donations or foundations worth particular attention the most notable was the princely donation of Rs. 2,00,000 by Messrs. M. M. Sur and R. Sur of Sur Enamel & Stamping Works, Ltd., for the cultivation and advancement of fundamental research in Pure Physics in the University College of Science. Rai Bahadur S. K. Ghosh and his friends promised Rs. 1,15,000 for the introduction of a course of studies in Plastics in the M.Sc. course and for furtherance of research in the subject. The All-India Soap Makers' Association donated a sum of Rs. 15,000 for the insti-

tution of a diploma in Soap Technology. Rai R. P. Saha Bahadur promised a sum of Rs. 60,000 in order that the University might be able to buy one gram of radium for research in Nuclear Physics and Biophysics, of which Rs. 15,000 has already been received as the first instalment. The B. B. Roy Memorial Committee contributed Rs. 8,250 for the institution of a course of lectures. The University also received Rs. 5,800 and Rs. 826-9-1 from the Committee of the Sir C. C. Ghose Memorial Fund for the purpose of organizing a course of lectures by some well-known lawyer or jurist of the country and the award of a prize on the results of a competitive examination to be held on the theme of the lectures. The University was also fortunate to have the personal library consisting of 5,500 Volumes of Prof. Prafulla Chandra Ghosh and also Rs. 5,000 from Mrs. Ghosh. Mr. Surojmull Mimani donated Rs. 5,001 for the extension of seats in the Applied Chemistry Department. Of the other donors the following deserve mention :—Secretary, B. B. Sarkar Memorial Fund (Rs. 4,200), Mr. K. L. Mullick (Rs. 3,500), Mr. Susil Chandra Sen (Rs.3,000), Mr. Joges Chandra Mitra (Rs. 2,500), the 4th Bengal and C. P. Force (Rs. 1,500 to Rs. 2,000), Girish Chandra Bose Memorial Committee (Rs. 1,500), Messrs. M. N. Sur and R. C. Sur (Rs. 1,000, and Rs. 100 per month for the stipend of a scholar conducting certain experiments) ; Rai Sahib Narayan Chandra Chatterjee (offer of Rs. 825). Steps were taken in each case for giving effect to the intention of the donor or donors as the case might be.

No review of the University's finances would be complete without a reference to the grant of Rs. 5,00,000 received by it from the Government of the Province annually. The University is thankful to Government for a further grant of Rs. 4,50,000 during the year under review which made it possible for it to give dearness allowances to its teachers and administrative staff. These grants, however, only helped the University to maintain its *status quo*. But as we have emphasised repeatedly, we can no longer stand still. We must move on ; we must expand. More liberal financial aid is urgently

needed. We hope that during His Excellency's regime as the administrative head of this province, the University will receive greater sympathy and attention from those who regulate the financial relations of the University with the Government.

However eventful the past might be, it should not absorb all our attention in these fast-moving times when newer and newer problems raised by the hapless condition of the war-shattered man are pressing themselves urgently upon human consideration. In the kaleidoscopic process of time even the present loses importance when viewed against the onrushing future.

Though the termination of the Global War is complete as a fact, its repercussions on human life are being felt in their ugliest and true colour only now when the intoxicating frenzy of war is over and the sense of self-glorification from participation in war is rudely shaken by the growing realization of its fratricidal character. The legacy of chaos and consternation that has been left behind, demands of man a new assessment of social values if he is to survive it.

We are living in an age whose spirit is essentially scientific, so that every issue that faces man calls for and receives an interpretation effected by exploration and investigation and not forced by authority. In the hard school of fact where the modern man takes his lessons to make himself fit for life, there is hardly any room for idle imagination, which is subordinated more and more to observation operating in an ever-broadening field of inquiry. From this observation has resulted the widespread knowledge that society is not a dull constant, that social institutions develop not according to a pre-ordained programme but evolve through the natural processes of social adaptation, undergoing changes in the direction of re-adjustment of constitution to conditions.

Approach to every problem of the day—education not excepted—should be framed in this new social context. The old-world attitude to education as being something *compartmental*, something standing for its own sake, is fast being replaced by one that views education as an *integral* concept, as a social institution

needing integration in life. For, far from being unconnected with or opposed to everyday life, it is one of the foremost social agencies influencing human behaviour, a right direction of which is the condition precedent to social peace and progress. At the same time there is now a conscious realization in the thinking sections of people everywhere that while apparently professing to inculcate a right kind of behaviour, education may be made to serve the nefarious purpose of generating devotion to that type of behaviour which only minimizes friction between equals and delicately impresses inferiors with a conviction of their own crudity. Some very telling observations of Bertrand Russell occur to me in this connection: "Education", he says, "is, as a rule, the strongest force on the side of what exists and against fundamental change: threatened institutions, while they are still powerful, possess themselves of the educational machine, and instil a respect for their own excellence into the malleable minds of the young. Reformers retort by trying to oust their opponents from their position of vantage. The children themselves are not considered by either party; they are merely so much material, to be recruited into one army or the other. If the children themselves were considered, education would not aim at making them belong to this party or that, but at enabling them to choose intelligently between the parties; it would aim at making them able to think, not at making them think what their teachers think. Education as a political weapon could not exist if we respected the rights of children. If we respected the rights of children, we should educate them so as to give them the knowledge and the mental habits required for forming independent opinions; but education as a political institution endeavours to form habits and to circumscribe knowledge in such a way as to make one set of opinions inevitable."

The time has come when this attitude towards education has got to be changed since the youth everywhere is coming into its own. The authors of

post-war educational planning or, for the matter of that, any other social planning, cannot therefore do without paying heed to the grave words of Bertrand Russell.

The problem of youth is, in fact, the most pressing at the present moment in the world-society that has emerged out of the sufferings of the war. The generation that flourished before the outbreak of the global war is a misfit in the brave new world with its new-fangled things and amazingly novel ideas. In such a society the partisan approach of the class-conscious groups to the problem of how to handle youth will have inevitably to give place to a new approach, which is based on two primary considerations: what can youth give us? What can youth expect from us?

The present-day approach to that problem essentially differs from its pre-war prototype. We can no longer think of education and teaching as a super-temporal method only: the concrete nature of society, in which youth finds itself and to which youth will have to make its contribution, is a matter of prime concern in this respect. Further, youth and society must be taken in terms of complete reciprocity.

The questions what youth ought to be taught and how it ought to be taught cannot be answered without first of all appraising properly the nature of the contribution to society we expect youth to make. It is time we realised the rights of youth and its genuine needs. But the educational movements, in realization only of such rights and claims, would be hopelessly onesided; this would be over-emphasising the claims of youth without paying due attention to the needs, purposes and claims of a given society.

The significance of youth in society cannot always and everywhere be the same. Youth belongs to those latent resources which every society has at its disposal and on the mobilization of which its vitality depends. Although there always arise new generations in terms of younger age-groups, the significance of this group, the prestige of the youth, the place of the group in any

movement designed and destined to influence the course of events, must largely depend upon the situation facing the society. There was never a better opportunity for realizing the truth of this statement than in the present situation of India, when the survival of the country depends on its power of mobilization of all its latent resources.

In the struggle for freedom that has commenced victory will depend on what use we can make of that psychological reserve which exists in the human mind : on the mobilization of the capacity for sacrifice, courage, endurance and initiative. Never in its history India needed more than now a complete reorganization of the basic attitude : its survival will depend on the capacity for a quick and right mobilization of its reserve resources.

If youth is a powerful reserve it is also a dangerous force. The older or intermediate generations may be able to foresee the nature of the forth-coming changes. But the vision of the youth is very often devoid of this foresight, perhaps because of its want of sufficient experience in life. Youth must be educated to 'awareness'—must be trained to the readiness to see the whole situation in which it finds itself—must learn to orientate its action not merely on immediate tasks and purposes but on a more comprehensive vision. Changes leading to new conditions will demand a revision of habits and reorientation of expectations.

Proper mobilization of this vital reserve is essential before it can be of any use to society. It is only through training and education that this tremendous force can be mobilized to its effective use. It is only training and education which would transform the random youth movements into functional activities through processes of integration and co-ordination. Feeling, emotion and thought become socially significant only if they are integrated. The sufferings and resentments would remain meaningless so long as these are sufferings of millions of individuals in isolation. Their resentment would at once become creative and

socially relevant as soon as these sufferings and sentiments are integrated.

Youth everywhere today is vitally interested in evolving a scheme which will ensure peace in the world; the burden of misery left on its shoulders by the war that is just over is heavy enough; addition thereto by a fresh conflagration, of which dark portents are already visible, would mean perdition. The only scheme that can place peace on a lasting foundation is one framed on the recognition of the right of every nation to be free to direct its affairs in the way that seems best to it, subject of course to the subordination of its own interests to the interests of the world-society where there is a possibility of clash between the two. Every nation which has had the misfortune of being a victim to foreign domination is therefore struggling hard to assert its birthright to freedom. India has joined this struggle for emancipation as earnestly as any other dominated nation. It is intolerable that forty crores of human beings forming one-fifth of the whole human race should not have the right to direct their own affairs in their own way, but should have to be told by others what is best for them. Unfortunately for these benevolent trustees for India, her people have had enough of their disinterested service which has left in its trail only appalling poverty and mass illiteracy, which has hardly any parallel on earth. This provoked the righteous indignation of Mr. William Cove, Labour M.P., in November last when in reply to Lord Sinha's plea for the formation of character in the Indian people, he retorted by saying: "I want to ask Lord Sinha how the people who are literally starving can build up character. Who am I to say they cannot build up character? They can only die and they are dying in India owing to mass poverty." "India today is literally a world slum," continued Mr. Cove, "after two hundred years of British rule. Britain as the paramount power is the effective and decisive power and must bear the responsibility for mass poverty in India.....Until British imperialism

is smashed in India you cannot expect Indians to build up character despite their cultural and spiritual heritage."

But the freedom movement in India, as elsewhere, will have to reckon with lovers of power. The appetite for power is one of the most devouring of human appetites and grows most with what it feeds on. In the ninth Book of his 'Republic' Plato has a famous description of the power-loving man, who is represented as the lineal descendant of the 'democratic man' described in the eighth book. There Socrates describes the character of the democratic man defined as one who considers that all his desires are equally honourable, and that he is entitled, therefore, to indulge each and every one as it makes its appearance.

The shape of worldly things at the time when Plato was writing was not far different from what they have assumed nowadays, when traditional morals and beliefs have been thrown overboard, when the future seems uncertain, and when, as a consequence, free rein to the more obvious pleasures is regarded as the only *tolerable recipe* for good living.

Let us not, my young friends, lose heart at the sight of these lovers of power. Let us have abiding confidence in the efficacy of hope. Let us remember the words of President Truman which he uttered in the course of his maiden address to American Congress: "During the darkest hours of this horrible war, entire nations were kept going by something intangible—hope. When warned that abject submission offered the only salvation against overwhelming power, hope showed the way to victory. Hope has become the secret weapon of the forces of liberation. Aggressors could not dominate the human mind. As long as hope remains, the spirit of man will never be crushed." But hope alone was not, and is not, sufficient to win the struggle. We must not only have hope, but we must have faith enough to work in unison with other groups to achieve the object.

All group-interests must be merged for the moment in the supreme national interest—the freedom of India. Realization of that interest is bound to follow from our readiness to stake every thing—even life—to achieve the goal. On that end there should be complete unanimity though there may be disagreement about means. The issues that have so far divided the major communities in India are, I believe, not fundamental. Among them, as trends of political opinion all over the country after the recent elections clearly show, there is a general agreement as to the end—the attainment of freedom for the Motherland. So long as political controversies turn on questions of the right means to secure agreed ends, there is not much difficulty. It is only when these become controversies about ends that political life is characterised by bitterness and intolerance. It is difficult to see why the political life of the country today should be so much upset by bitterness and intolerance. These will, I sincerely believe, be things of the past as soon as the people of this country are helped to realise in full what is really an 'interest' worth fighting for.

My young friends, graduates of to-day, I have just charged you with a sacred task,—I have just charged you that ever in your life and conversation you will show yourselves worthy of the degrees to which you have been admitted. In the India of today both life and conversation have a common focus—the movement for attainment of freedom for the Motherland. This movement has acquired such an increased momentum from recent happenings that men bred in the traditions of leisurely politics will fast fall out and it is only you, the youth of the land, with your ready adaptability to changes, who will have to march onward as the torch-bearers of that movement. Bear in mind the great responsibility that is laid on your shoulders. I am confident that with the education you have received at the hands of your *Alma Mater* you will prove equal to the sacred trust reposed in you.

Unfortunately, you are now passing through disjointed times when, at least for the free portion of the civilised world, life seems to have ceased to have any meaning, with the result that a long-term view of life, embracing in its broad sweep such things as morality, restraint, formation of character and allied virtues, which man cares to cultivate only in times of stability, is not so much as thought of. The attitude seems to be this: since life may end at any moment, why worry over how it is lived? But you, sons and daughters of India, cannot afford to indulge in this indifferent attitude to life. Until you see Mother India regain her pride of place in the family of free nations, life for you should have an absorbing point, a purpose of high seriousness. On this auspicious day in your life, while you pass through the portals of this University, take a solemn vow at the feet of your *Alma Mater* that you will not remain at peace until your Motherland is freed from her shackles.

I need hardly impress upon you the supreme importance of one thing in your equipment for the great task that awaits you, and that is discipline, without which nothing great can ever be achieved. Your education will fail of its chief object if it has failed to train your intellect, emotion and will to healthy, disciplined action. Two happenings in this city within recent memory, in both of which students were involved, each point to its own moral. One of them testifies to the fact that if the students take up a cause which they deem to be right after due deliberation, nothing can shake by a jot their resolute devotion to it—not even a shower of bullets. The student community of Bengal has emerged in strength hitherto undreamt of, after purification by this blood-bath, before which their elders stand amazed. The other incident shows how they are equally fearless in confessing their own wrong—how they have courage enough to retrace their steps, once these are shown to have been faulty, and to make suitable amends in a

chastened spirit, without allowing a false sense of prestige to stand in the way.

The good wishes of your countrymen attend you in your onward march to victory; take care that you do not forfeit the confidence of those whose duty it is to show you light where you cannot, or should not, move unaided.

March onward, my friends, with your eyes steadfastly fixed on the effulgent goal of freedom. Pause not to think of what may fall to your lot in the end. If you have taken up the right cause with appropriate awareness, you need not despair. Whether the fight be won or lost, you yourself are assured of a covetable gain all the same :

हतो वा प्राप्स्यसि स्वर्गम् जित्वा वा भोक्ष्यसे महीम् ।

(*Hato va prapsyasi swargam*
jitwa va bhokshyashe mahim.)

If you are baffled, heaven awaits you; if successful there is the rich earth for you to enjoy.

CONVOCATION ADDRESS

DELIVERED BY

PANDIT JAWAHARLAL NEHRU

MR. CHANCELLOR, MR. VICE-CHANCELLOR, MEMBERS AND GRADUATES OF THE UNIVERSITY,

It is usual, I believe, for those whom you invite to address this Convocation, to prepare a written Address for the occasion and it is right that they should do so, for it is no light responsibility to have to address chosen people who represent this oldest of the new Universities of India. I have to crave your indulgence and to ask for your forgiveness for not having followed this prescribed routine. More or less I am a slave of circumstances and ceaseless activities. I find it difficult to have time to sit down and prepare a written record of what I have to say. So I have come to you as I am, without the printed words in my hands and you should take me at that.

I must also ask your forgiveness as I am not able to address you in the beautiful language of your province which I should certainly have done if I had known it sufficiently. Since I received your invitation I have wondered what I should say to you, for I am no expert in academic matters. In various subjects you have so many specialists and others who know a great deal about these matters, but who possibly know little about anything else. That I believe is the definition of specialists. I cannot talk to you about academical matters, nor is it fitting that I should talk to you about matters which engage my day to day attention. I speak numerous times in a day about things which are rather superficial, they relate to passing problems and passing needs of the moment. It is fitting that on this occasion we at least should think of deeper matters and wider issues.

You all realise that we stand to-day all over the world, in Asia, in India, facing an extraordinary crisis in human affairs. You read about critical situations arising in political, economic and other domains. You read about wars, disasters and possibly even about coming wars. We know, of course, that we have been living on the verge of a precipice. Nevertheless, I wonder if you have the same feeling that I have. It seems to me that there has hardly been any time in recorded history when humanity has to face such an enormous possibility of change and transition as we face to-day. My limited knowledge of History does not give me any parallel to it. We are apt to attach no importance to what we see, hear and feel. Nevertheless, I do feel that we are living during a period of enormous transition and vast changes when possibly the whole structure of human life will be changed, when the human mind itself may undergo transformation. That is a great thing that we are living on the verge of such mighty changes. We see all around us dramas being enacted which, however, often end in tragedies. We are on the brink of a volcano and sometimes we may topple over. All these may be to the liking of some and others may be afraid of them. Whether we like it or not, there is no escape for this generation, possibly of the next generation, from the changes that are coming. I want you to consider our problems with this background. There are bound to be enormous political changes all over the world and there are bound to be economic changes also. If one thing is certain, it is this that the political and economic structure of the world which has led to so many disasters during the last quarter of a century has failed and, if it is not changed completely, it will fail again and again. The present structure has failed politically and economically for the modern world and modern problems. If you think of attempting to face modern problems, of preventing war and having peace, you will have to re-fashion the world. If that re-fashioning is to be based on the old structure, political or economic, inevitably it is bound to fail again. The whole history

of the world between the periods of the two big wars is a record of this failure, because people tried honestly to solve problems always on the basis of the political and economic structure which they thought should continue and could continue. They failed inspite of their earnestness because nothing could be built up on that perishable structure. We had another war and the strange thing is that inspite of this tremendous disaster there is no sufficient realisation of the fact that these disasters were due to the political and economic structure that is still carried on. I am wholly convinced that this can lead to a fresh disaster unless there is a radical change in that structure. I do feel that the crisis of to-day is something deeper, call it psychological, call it spiritual if you like, something in the spirit of man itself—I cannot define it or tell you more about it. The world to-day is going through a deep spiritual crisis, not in the narrow religious meaning of the word, because you know I am not a man of religion, but in another sense, in a greater sense. Not individuals or groups of nations but humanity itself is faced with a great crisis. What the outcome of that crisis will be, I do not know, but I believe, out of that crisis will come a great transformation of the human race, which seems to be overdue. That is a big question about which I have little competence to speak to you. It is for you to realise, specially those who are younger among you, that you stand on the verge of great happenings which may even lead you to disaster but which I believe, will lead to a new and brighter phase of human existence. Let us come to narrower issues, to our own country, to Asia. If you look back to our history you will find that some time, hundreds of years ago, a change came over the historic scene, when Europe which was the outgrowth of Asia began to play an increasing part in its affairs. Then it began to play an aggressive part in the history of Asia. The centre of world events shifted to Europe during the last two hundred years or so. In the last two hundred years Europe played a dominating part in world history not merely by force of arms but also by virtue of its

thought, its Science and many other qualities the people there possessed. Undoubtedly, Asia went down or ceased to play any effective part in history because of the lack of these qualities in Asia. Asia became utterly static, unmoving, unchanging, or at any rate ceased thinking in terms of changes. Now, what do you find happening to-day? You find a shifting over of the centre of events of the world from Europe to other parts of the world, to America certainly, a vital and young race in the New World. Though the process is slower the transformation is taking place in Asia. Obviously, you will find that in future both the seats of trouble as well as seats of progress are going to be more and more in Asia. Europe, to-day, is a shattered continent with many valiant people in it. Most of the countries of Europe from the point of view of a tremendous fall in birth rate alone are hardly likely to be aggressive in future. There are certain fundamental urges and pushes which make a country and a people take to aggression. One of the fundamental reasons has been this growth of population which has taken place in Europe during the last hundred years at a rapid pace. During the last quarter of a century it has gone down. Whether there is a natural cycle for that I do not know. I simply mention this as a fact. Because of their falling birth-rate the European countries have lost one of the major urges of aggression and it will be difficult for them to keep up their standard of living. It seems to me that Europe will undoubtedly continue to play an important part in the world because of its high culture and the high standard of living. Nevertheless, Europe is moving away from the centre of events. America is undoubtedly there. What I want to tell you is that Asia is gradually and fairly rapidly going back to where it was some hundreds of years ago. Exactly what shape it will take I do not know. I am not thinking of military power. Military power alone cannot be responsible for the growth of a nation, because military power depends ultimately on the development of technical knowledge and Science. I am not thinking so much in terms of military power

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because we have arrived at a stage when if countries continue to think in terms of military power they are likely to destroy themselves completely. Some solution other than that of military might has got to be found. So I am thinking in terms of a vital energy that takes possession of people and pushes them on and on and then the people begin to develop in all the various departments of human life and activity. I feel that in India and in a greater part of Asia we lost that vitality which we possessed long ago in an abundant measure. I believe, we are regaining that vitality because we are becoming fundamentally more vital. I believe, there is some kind of cycle and Asia is going to play a big part in future in world affairs. I believe India will play a big part too. Normally our wishes and desires largely influence our affairs so much but let us look at the problems objectively.

There is a certain compulsion of Geography about it. There are many other compulsions. Do you realise that one of the principal results of the coming of the British to India was the cutting off of India almost completely from all her neighbours in Asia? We were isolated. India for thousands of years had contacts in East, South, West, South-East and North-East Asia. Now, with the coming of the British the land-ways were completely closed and sea-ways were controlled by the British and such contact as we had with the outside was through Britain mostly. We were nearer to some places in Europe than to our neighbours. That is an extraordinary thing to happen and that produces all manner of other results in the way of our thinking. Again, you find a change and transformation happening, that is, we are developing our old contacts with Asian countries, whether in Western Asia, or China or South-East Asia which still resemble India in many respects. That shows you how a new situation is rapidly developing and India by virtue of her geographical position is inevitably connected with the whole Indian Ocean region with South-East Asia, Australia, New Zealand right up to the Persian Gulf and the countries on the western side.

If you look at this from the point of view of strategy, you will find that no defence system for the huge Indian Ocean area can be built up unless the centre of it is India. Without India you cannot defend South-East Asia and without the co-operation of India you cannot defend the western part of the Indian Ocean. India is so situated that every system of defence must be based on India. Trade in the Indian Ocean region must largely depend on India. India inevitably also will be an important centre. Given certain assumptions that we have a policy to carry on in India, all these necessarily follow. All manner of arguments arise about the nature of our freedom, about dominion status, independence and the rest—they are words which may have a lot of meaning or none at all. The point is that India has been in the long past a mother country influencing very greatly a large part of Asia, if not the whole of it. Even now old memories survive in many parts. Many countries in Asia look up to India as the cultural mother country. So, the position of India can never be that of one appended to any other country. Now she is a subject country. As soon as she moves out of the orbit of subjection, immediately she jumps into a new orbit not only of independence but in a sense of the former intimate relationship with all the countries round about her. You cannot compel India to choose her friends. It is for India to choose her friends. It is for India to decide finally what her future world outlook or foreign policy should be and of course, internal policy. India fortunately is a country which has stood more than any other country in the world for peace. Therefore, when we think in these terms it is not with a view to having alliance with this group or that country as opposed to any group or country, because every intelligent person realises that if there is going to be any real progress and peace in the world, it must be on the basis, not of military alliance of big groups or races facing each other, but of some kind of world order, some kind of world commonwealth growing up, of which all the countries will be free members. So I want you to think in terms

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of this renascent Asia and a new India playing a very important role, inevitably situated, so as to form a connecting link between the various parts of Asia, Middle East, South East, with which we had so many contacts in the past. That does not mean that we shall not be bound to other countries, because India is bound to stand for peace.

Now, as I said at the beginning, we stand on the verge of a big transformation. Transformations take place because of many reasons, known and unknown. But, obviously, the human material behind the transformation counts. It is the function of big Universities to train that human material. How far it is being trained I do not know. What we are thinking of is not so much a change which suddenly upsets the Government but changes in the fundamental structure of society. How far are you being trained for that? How far are you being trained to be capable of building a new India, not that of the distant future but of tomorrow? You know, in our country, specially in Bengal, how much attention is paid to professions like the legal profession which is an absolutely unnecessary profession. You know how little attention is paid to other fields of education. Probably the Calcutta University is more advanced and has more varied curricula and subjects with which it deals than any other University in India. Nevertheless, I wonder how far your University is thinking of the new India to be. We talk, of course, of Indian freedom and Indian independence, but do you picture the kind of new India you want? Unless you have a certain picture, unless you have a certain philosophy of life, how can you train people? Therefore, it becomes necessary to be clear as to what kind of social structure you are going to have. The Bengal famine of two years ago is a ghastly reminder of the fact, quite apart from Governmental incompetence and other things, that the present social and economic structure is broken and it cannot last. It has been shattered to pieces. You have to build something entirely new. So think in these basic terms. Think of the new India which may be taking

shape sooner than many of you imagine. You may not be able to have an exact picture of that, for nobody knows what is going to happen when 400 million people will have the sensation of freedom—they can do what they like, no one knows: I have no idea. But we know the direction in which one has to go and one can prepare for that. Obviously you will have to face the immediate problems of feeding, housing and clothing these 400 million people. Whatever the philosophy of your life you have to do that. Otherwise you simply cannot continue. A foreign Government can continue for a while but not for long after the Bengal famine. No national Government could continue for a day after the Bengal famine. How do you solve these problems? Not by putting half a dozen Ministers somewhere, but you have to solve them by well thought out processes of production and distribution. May be your plan is not perfect, but you must have the issues clear in your mind. I consider myself a Socialist and agree with the fundamental outlook of Socialism. I want you to consider the problems even more practically in terms of feeding, clothing and housing the 400 million, giving them medical aid, education and all other necessities of life, leaving aside your ' isms ' for the moment. It is a vast problem. Personally I believe these problems can be solved and will be solved. If you have got to solve all these problems, you will require human material trained in that context. To some extent you are doing it. Probably the Calcutta University is doing more than other Universities in this respect. But what is your approach? Obviously, it must be fundamentally an approach of Science. Now, science is the god-mother of the modern world which is largely the outcome of the applications of Science. No country can understand the modern world without making love to Science. At the same time it is also true that with all its tremendous growth and change Science has no definite aim in life. It can be diverted to any course, good or bad. It is soulless and spiritless. Science has developed no certain

ethical standards or values. Nevertheless it is Science on which the world is based. You cannot do without Science. It becomes necessary for every University, for every seat of learning, to pay greater attention to the departments of Science and the latest developments of Social Science. Therefore, it becomes necessary for every University to produce also trained men who can immediately be used in the building up of a new India. You have, of course, training classes for electrical, mechanical engineering etc., but I believe some other fields have not engaged your attention. I ask you, are you training planners and architects? We want them by hundreds and thousands: engineers, technicians and others are also required in large numbers. In other words, I want you to think in terms of building up a structure under which 400 millions are going to live. Also remember that you have to think in terms of that new reviving relationship with other countries. Free India will want contacts with other nations of the world, more specially with other countries of Asia. What are you doing in producing men who can be sent as our Ambassadors of good-will to other countries? They will have to be specially trained for that. They will have to know languages other than English, other than our own languages. They will have to have some diplomatic training and many other kinds of training. If we have a sufficiently trained nucleus of men and women for all these various activities we can expand that nucleus rapidly, when time comes. If we have not any nucleus it will take many years and we will have to start from scratch. I want you to consider this wider problem even when you are lost in the controversies of the moment. It is obvious that the period of history that we have gone through during the last 150 years of British rule is coming to an end. It is obvious that the British Empire in India is fading away, more or less has faded away. India will have to function according to its own ability and strength. Prepare for the future, keeping this vision of a new India, a new Asia and a new World before you. I do

not know how many of you will see the full realisation of this vision. But certainly all of you will have the realisation of a politically free India. That I take for granted. My vision of a free India is something bigger, more magnificent than just political freedom. It is a freedom in which 400 millions should live, in which every individual in India should have the door of opportunity open to him, in which every person gets his necessaries of life, and those who have leisure can explore the other regions of Science and the mind and start again on the great field of Adventure of Man which started in this country so many thousand years age. We will leave behind the past and with hope march in that adventure again which has no end. The process of marching onward will give us some satisfaction that we have functioned in our brief life as we should function. *Jai Hind.*

CONVOCATION ADDRESS

DELIVERED BY

HIS EXCELLENCY SIR FREDERICK BURROWS

Chancellor, Calcutta University

MR. VICE-CHANCELLOR, MEMBERS OF THE SENATE, PANDIT NEHRU, GRADUATES, LADIES AND GENTLEMEN :

I must first thank you, Mr. Vice-Chancellor, for the friendly reference you have made to me personally on my appointment as Head of the Administration in this Presidency. I am still very new to the task—I have only been in Bengal three weeks—and if there were anything lacking to bring home to me the novelty of my present surroundings and activities it would be supplied by today's ceremony in which, fulfilling my first public engagement in the Province, I am called on to preside at the Convocation of India's largest University. This is to me a completely new experience. I approached it, I confess, with mixed feeling. I am glad to find that, once again, the terrors of the unknown had been exaggerated.

I have listened with interest to the impressive review which you, Sir, have given of developments in the University during the past academic year—its gains and losses and its problems. I shall not attempt to follow you in detail : we have already had two Convocation addresses and I regard it as my principal duty, at this stage, to wind up the day's proceedings with suitablt brevity. I propose, therefore, to address the rest of my remarks to the younger members of this gathering—the graduates who today leave the shelter of the University and its constituent colleges for the rough and tumble of the world outside.

Text of Speech by His Excellency Sir Frederick Burrows, Chancellor of the Calcutta University, on the occasion of the Annual Convocation of the Calcutta University, on March 9th, 1946.

This vast country now stands on the verge—I believe literally on the verge—of great political changes. It will not be long before we see the self-governing peoples of India taking their place in the great brotherhood of Nations. On the graduates of today and on the young men and women who are still pursuing their careers at the University rests a tremendous responsibility, for it is they who in the near future, in politics, in the professions and in commerce and industry, will have to shoulder the burden of building up the great democracies of this land. Some of you may remember that the White Paper containing proposals for the expansion of the English system of Education, laid before Parliament in 1943, began with the words—

"Upon the education of the people of this country the fate of this country depends."

You may also remember that Mr. Churchill, then Prime Minister, speaking on the Education Bill in March, 1943, said—

"The future of the world is to the highly educated races, who alone can handle the scientific apparatus necessary for pre-eminence in peace and survival in war. You cannot conduct a modern community except upon an adequate supply of persons upon whose education, whether humanitarian, technical or scientific, much time and money have been spent."

It is undoubtedly true that we must have a reorientation of our educational aims and ideas. That fact is appreciated I believe fully by the authorities of this University and the Bengal Government. There is however another aspect of the matter that I should like to put before you today.

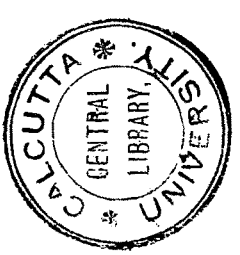
Education, it has been rightly said, is the basic activity of society. The educational system of a country is not only an integral part of the social system; it is a main source of its strength or of its

making. The development of society cannot but be fundamentally affected, for good or for ill, by the education its members receive. You are aware that when ninety years ago the Government of the day decided to establish this University and the Universities of Bombay and Madras, and to concentrate their effort more on higher than on popular education it was hoped that education would spread widely throughout the country by infiltration from the educated classes to the masses. I think it is now widely recognised that that hope has not been realized. I must confess I am profoundly disturbed to find that this Province still has the highest percentage of illiteracy in the civilised world, and that, while there has been a gratifying increase in the number of graduates who come out of the Universities in the Province every year, there has been no proportionate rise in the number of literates in the Province. I have been appalled by the figures of the wastage in our Primary Schools. This is not your fault. Responsibility must rest on those who for generations, perhaps centuries, have entrusted the education of the young to the disgracefully paid and woefully ill-equipped Primary School Teachers. But it will fall to your generation to supply the remedy.

Great Britain has been fortunate in that she has a very fine system of universal elementary education. I do not think it will be any exaggeration to say that for practical purposes the main education that a large percentage of the present British Cabinet, and I may add also your present Chancellor, had was in the excellent elementary schools of Great Britain. You are more fortunate in-as-much as you have received the benefit of a University education : but please remember —that from those who have received much, much may justly be required. I would like you to regard the gift of University education as a trust to be applied not only for your own advancement but for the service of your country and of your fellowmen.

It is too early for me to suggest to you how the educational system of this Province should be reshaped

to serve the real need of the people. I have seen, but have not had time as yet to study in detail, various schemes that are before the public—especially the scheme of the Central Advisory Board. I know that to give effect to any of them, a host—an almost innumerable host—of teachers will be required: teachers at every level of the profession. Here is a field of service to which I would particularly draw your attention. It is inevitably to the young men and women of our Universities that we must turn for the personnel of the armies that are to undertake the great campaign of educating the illiterate masses so that this Province and this country may take their rightful place in the comity of nations. Will you play your part? Will you return to the generation that follows you the advantage you have yourselves enjoyed? I am aware that other callings offer greater prizes—though not, I believe, more genuine rewards. I am aware that not all are born to instruct. The art of educating is not given to all and requires cultivation even with those to whom it is given in full measure. But to those of you who have the gift, I say "Do you not owe it to your countrymen to put your gift at their disposal?" When the expansion of our education system comes—as come it must—be ready and willing to do your part.



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PUBLIC HEALTH AND SANITATION IN INDIA

(IN THE POST-MUTINY ERA)

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THE MUTINY opened a new chapter in the history of the public health and sanitation of India. The Royal Sanitary Commission of 1863 turned the fierce light of publicity on the extremely insanitary state of the British Army in India. The Report revealed that the annual death rate of the British Army for the whole of India had been about 69 per thousand.[1] The Commission succeeded in its mission of arousing public opinion in England and goading the British Government to adopt extensive and expensive schemes for the welfare of the British soldiers in India. In his Despatch (dated the 15th August, 1863) Sir Charles Wood authorised the Government of India to form Sanitary Commissions.[2] The Government of India decided that the Bengal Sanitary Commission should be composed of a civil officer as President, two medical officers and two military officers.[3] Mr. John Strachey, the energetic President of the Bengal Sanitary Commission,[4] infused vigour into the sanitary administration of India. He brought to the work a wide administrative experience. His mind was not only profound but also astonishingly receptive and fertile. The Sanitary Commissions' scientific study of diseases, especially cholera, poured out in volume after volume over a series of years and did much to improve the sanitary condition of the country.[5] The Commissions acted with enormous energy. They referred to the

1 Report of the Royal Sanitary Commission of 1863, pp. ixxix to ixxxi.
2 Wood's Military Despatch; No. 297; 15 Aug., 1863.
3 Norman to Quarter-Master General 28 Jan., 1864; Supplement to the Gazette of India, 30th March, 1864.
4 General Order by Governor General in Council, 2 Feb., 1864; Gazette *op. cit.*
5 Report of Epidemic Cholera in the Punjab during 1862 by Dr. J. B. Scriven; Report on the Cholera Epidemic of 1867 in Northern India (Calcutta, 1868); a Report of the Cholera of 1866-68 in the Bengal Presidency by Dr. James Bryden (Calcutta 1869); Report on the Cholera Epidemic of 1872 in Northern India by Dr. J. M. Cunningham etc,

Government of India for consultation a series of important proposals which did much to improve the sanitation of the cantonments. Act XXII of 1864 placed the whole administration of military cantonments on a new footing. It gave the local governments the power of making rules and regulations for protecting the public health within the limits of cantonments.[1]

It was to the problem of providing healthy barracks for the British troops that the Government first turned its attention. An ambitious programme for the construction of new types of barracks—double storied and fitted with all the amenities of modern civilized life—entailing a cost of 10 millions pounds sterling was pushed through with great energy and was completed in the short space of five years.[2] It was a remarkable achievement and the Government could rightly boast that there was no country in the world which could be compared to India in respect of the accommodation provided for the troops, and in the general arrangements made for their health and comfort.[3] The Government then turned its attention to two other serious evils which were crying for solution—venereal diseases and epidemics. At least one-third of the whole Army ordinarily passed through the hospitals in the course of the year on account of the venereal diseases.[4] The Government of India did not share the view of the reformers that steps should be taken to put a stop to prostitution. The Government declared, "We must look upon prostitution, under existing circumstances, as an inevitable fact. All measures which omit to recognise this fact must necessarily fail, and they may probably aggravate the evil instead of diminishing it."[5] The Government framed elaborate rules and regulations for checking venereal diseases—the preparation of a register of the public houses frequented by European soldiers; the establishment of lock hospitals for the treatment of women suffering from disease and periodical inspection of public women by medical officers.[6] The Commander-in-Chief in India and Sir Bartle Frere held that the best remedy was to be found in affording greater facilities for marriage to British soldiers.[7] The Government of India realized that the best method of checking venereal diseases was to provide healthy recreations for the soldiers. The lower storeys of the new barracks contained recreation rooms and refreshment rooms with a separate reading room and library.[8] There were also open arcades in the lower storeys of the barracks, which furnished places for drill, exercise and amusement.[9] There were also provided for each British regiment, a double tennis court, a gymnasium, a swimming bath and a cricket-ground.[10]

1 Strachey to Government of India, 2 May, 1864; Military Progs., Sep., 1864, No. 329.
2 Progs. of G. G. in Council P.W.D. (Military Works) 6 Jan., 1865; Parl. Papers, 1865 (345) pp. 8-9.
3 First Bengal Sanitary Commission Report, p. 48.
4 Memorandum: Military Progs., Dec., 1863, No. 652.
5 Strachey to Government of India, 2 May, 1864, *op. cit.*
6 *Ibid* and Adjutant General to Government of India, Military Department, 3 Nov., 1862; Military Progs., Dec., 1863, No. 652.
7 Frere's Minute 22 April, 1863 and 4 May, 1863; Commander-in-Chief's Minute, 26 April, 1863; Military Progs., Dec., 1863, No. 666.
8 First Bengal Sanitary Commission Report, pp. 44-45.
9 *Ibid.*
10 *Ibid.*

The Government of India spent a good deal of time and energy in studying the causes of and means of checking the epidemics. Cholera worked havoc. Its terrible virulence was particularly noticeable in 1861, especially at Meean Meer.[1] Mr. Strachey, President of the Cholera Commission, wrote that the heavy mortality was due to neglect of common rules of sanitary science.[2] The Commissioners remarked, " In the records of destructive Epidemics there can hardly be found a more lamented history than this."[3] The International Sanitary Congress held at Constantinople in 1867 issued an interesting report on the hygienic measures to be adopted for preservation against Asiatic Cholera.[4] The Constantinople Congress arrived at the following conclusions :—(*i*) that India was the birthplace of Cholera and was its permanent home, (*ii*) that since 1817, India had been the focus from which the disease had radiated in every direction, (*iii*) that in India pilgrims were the most powerful of all the causes which tended to the development and propagation of epidemics of the disease, (*iv*) that a man tainted with cholera was himself the principal agent in propagating the disease.[5] Cholera worked havoc at the Hardwar Fair of 1867,[6] and among the pilgrims at Puri.[7] But the Commission realised that without the co-operation of the people in general it was difficult to check the ravages of Cholera. " It is only by arousing the people to a sense of the preventible nature of great part of the sickness and mortality which prevailed against them, and by enlisting their active co-operation that we can ever hope to make such impression on the vast extent of the country concerned."[8] This indeed proved to be an uphill task.[9] It was only in due course of time that the Sanitary Commissions or the Board of Health were to secure the support of a sympathetic and instructed public opinion. The sanitary arrangements of the military hospitals were improved.[10] It was proposed to send detachments of Regiments to the Hills for their health.[11] Dr. Macnamara issued reports on the water analysis in Delhi and the Bengal Presidency.[12] The Government of India emphasised the importance of analysis of water at the different stations of the Army.[13] " The importance of unremitting watchfulness and care to preserve the drinking water in a state of purity, in a country in which the wells

1 Cholera Epidemic Report of 1861 in Northern India, pp. 5-6.
2 Memorandum by Strachey, 13 Oct., 1861; Military Progs., Sep., 1863, No. 257.
3 Cholera Epidemic Report of 1861, pp. 5-6.
4 International Sanitary Conference Report; Military Progs., Sep., 1867, No. 482.
5 *Ibid.*
6 Report on the Cholera Epidemic of 1867 in Northern India.
7 C. Macnamara : A History of Asiatic Cholera (London, 1876), pp. 277-278.
8 Malleson to Government of India, 29 May, 1867; Military Progs., Sep., 1867, No. 844.
9 *Ibid.*
10 Quarter-Master General to Government of India, 18 Aug., 1864; Military Progs. Sep., 1864; No. 184.
11 Progs. of the meetings of the Sanitary Commission for Bengal held on 7 July, 1864; Military Progs., Sep., 1865, No. 21 and Quarter-Master General to Government of India, 20 March, 1865. Military Progs., Sep., 1865, No. 24 and Minute by Sir Hugh Rose Oct., 1864; Military Progs., Sep., 1865, No. 27 and Mansfield's Minute 14 June, 1865; Military Progs., Sep., 1865, No. 29 and Progs. of Government of India 24 Aug., 1865; Military Progs., Sep., 1865, No. 33.
12 Reports by Dr. Macnamara on water analysis in Bengal during 1866-67 and Bengal Presidency (Calcutta), 1867, 1868 and 1869 respectively.
13 Progs. of G.G. in Council in the Military Department, 15 Dec., 1865; Military Progs., Dec., 1865, No. 117.

are so exposed to contamination owing to the habits of the people, can scarcely be overrated."[1]

After improving the sanitary conditions of cantonments, the Government turned its attention to the measures for preventing the high rate of mortality in jails.[2] The Jail Committee Report (1864) ushered in a new era in the reform of Indian Jails.[3] The evil of overcrowding in jails was remedied by the construction of Central and District Jails.[4] The Government of India took steps to remedy the evils of bad conservancy.[5]

The Government then turned its attention to the organization of a system of sanitary supervision in the towns and districts under the jurisdiction of the civil authorities. The Commissioners appointed to inquire into the Cholera Epidemic of 1861 had rightly pointed out the necessity of adopting sanitary measures for the towns and districts to ensure proper sanitation in military cantonments. "If we desire to render the sanitary condition of our European soldiers really satisfactory we must not, when we come to practical measures of improvement, ignore, as we have hitherto done, the existence of the masses of native population in the midst of which our soldiers must generally live. It is hopeless to expect that we can guard against the attacks of epidemic disease by any amount of care in our cantonments, if every sanitary precaution is neglected in the native cities and towns close by. For practical purposes we may consider that in this respect up to the present time nothing has been done at all."[6] On 5th September, 1864, Mr. John Strachey proposed a scheme of sanitary supervision in towns and districts.[7] Its leading features were[8]:

(*i*) The appointment of a Health Officer for each district.
(*ii*) The appointment of a District Board of Health consisting of the principal civil, military and medical officers of the district.
(*iii*) A Principal Officer of Health for the Province.
(*iv*) The establishment of municipal committees in civil stations for carrying out the municipal and sanitary services of the locality.

Lord Lawrence proposed that the Inspector General of Prisons should be the Principal Officer of Health in each province.[9] Sir Stafford Northcote approved the scheme proposed by the Government of India[10] but thought "that the Inspectors General of Hospitals, having under them in direct official subordination the Deputy Inspectors, would be better fitted than the Inspectors of Jails for the position of principal officers of health."[11] The Government of India suggested

1 *Ibid.*
2 Lawrence's Minute, 3 March, 1864; Jail Committee Report of 1864.
3 Jail Committee Report (1864).
4 Judicial Despatch to Secretary of State; No. 7; 11 April, 1868.
5 Selections from the Records of the Government of India, Home Department, No. IX-XII of 1868 and Bombay Sanitary Commission Report 1865; Parl. Papers 1866 (529).
6 Cholera Epidemic Report of 1861, p. 295.
7 Strachey to Government of India, 5 Sep., 1864; Home-Public Progs., Sep., 1865, No. 2.
8 *Ibid.*
9 Lawrence's Minute, 9 Jan., 1866; Military Progs., June 1866, No. 111.
10 Military Despatch to Secretary of State; No. 121; 2 June, 1866.
11 Northcote's Public Despatch, No. 40, 30 April, 1867.

that the Sanitary Commissions should devote their attention exclusively to the sanitation of military cantonments, while for the civil population in general new Sanitary Inspectors General should be appointed, who should supervise the sanitary work of the Civil Surgeons who should act as District Health Officers.[1] The scheme was approved telegraphically by the Secretary of State on 29th November, 1867.[2] Major G. B. Malleson, the Bengal Sanitary Commissioner prepared a set of rules for the guidance of the local Governments in the application of measures of sanitation and defined the duties of the principal officers of health.[3]

It was not an easy task to improve the sanitation of Indian towns and cities because this aspect of the administrative problem had been sadly neglected by the Government for a number of years. Calcutta was, for example, the worst governed city of India. Mr. Strachey's acquaintance with the sanitary conditions of European countries gave him an acute sense of the neglect from which Calcutta was suffering. He turned the light of publicity upon Calcutta. His report showed that the insanitary condition of Calcutta—the premier city of India—was a reproach to the Government which had sadly neglected its duty to provide for the health and decencies of metropolitan life. The following quotations from Mr. Strachey's Report show the abominable sanitation of Calcutta[4] :—

(*i*) " The state even of the Southern Division of the town, which contained the fine houses of the principal European inhabitants, was often most offensive and objectionable, while with regard to the Northern or Native Division of Calcutta, which contained some hundred thousand people, it was no figure of speech, but the simple truth, to say that no language could adequately describe its abominations."

(*ii*) " In the filthiest quarters of the filthiest towns that I have seen in other parts of India, or in other countries, I have never seen anything which can be for a moment compared with the filthiness of Calcutta."

(*iii*) " If a plain unvarnished description of the streets of the Northern Division of Calcutta, bordered by their horrible open drains, in which almost all the filth of the city stagnates and putrifies, were given to the people of England, I believe that they would consider the account altogether incredible."

(*iv*) " The condition of the river upon the banks of which Calcutta stands was as abominable as that of the city itself. More than 5,000 human corpses had been every year thrown from Calcutta into the river which supplied the greater part of the inhabitants with water for all domestic purposes. That such things should be true seems really to be hardly credible."

1 Public Despatch to the Secretary of State, 16 Aug., 1867, No. 152.
2 Progs. of Government of India, 12 Dec., 1867; Financial Expenditure Progs., Dec., 1867, No. 162.
3 Malleson to Government of India, 15 Aug., 1867; Home-Public Progs., Sep., 1867, No. 130 and Progs. of Government of India, 10 Sep., 1868; Supplement to the Gazette of India, 10 Sep., 1868.
4 Strachey's Minute on Sanitary State of Calcutta, 5 March, 1864; Parl. Papers, 1865 (68).

Bright had written—"A nation dwells in its cottages. London dwells in its slums." Mr Strachey had conclusively shown "A nation dwells in its cottages. Calcutta dwells in its slums." The Government took some steps to remedy this state of affairs[1] but years were to elapse before Calcutta could boast of a decent and wholesome metropolitan life. Not much sanitary improvement of Indian towns and cities was effected because the Government devoted its attention to the improvement of that part of the city which was inhabited by Europeans and wealthy and influential Indians, and neglected the slums of the poor. Lord Napier, Governor of the Madras Presidency, pointed out this dark aspect of British administration in India. "No one can see Madras without recognizing the imperial and foreign character of the roads which had been opened over its vast content. The esplanade, the shore, the extensive quarters in which the English of the upper class have their scattered habitations, are all traversed and united by beautiful and spacious roads, well metalled and shaded. To these the crowded Native streets offer a most unfavourable contrast. There may be seen many examples of narrow, rough and rutted roadways, without pavement or metal —mere mounds of rubbish, deep with dust or mud alternately."[2] In a picturesque sentence, Lord Napier described the general condition of Madras as follows :—

"The general physiognomy of Madras is that of a group of compact towns, interspersed in the intervals, and on the outskirts with villas for the richest, and with hovels for the poorest, in which much has been done for the foreign official class, something for the mixed or Native citizens and nothing for the common people."[3] This is indeed the crux of the matter—the British Government has shown remarkable energy in improving the military cantonments for British soldiers and for improving those portions of cities which are inhabited by Europeans and influential Indians but it has done practically nothing for the common people.

[1] Bengal Government to Chairman of J.P.s of Calcutta, 18 March, 1864 and also 30 June 1864 and Secretary to J.P.s of Calcutta to Bengal Government, 4 April, 1864 ; Parl. Papers, 1865 (68) and S. W. Goode : Municipal Calcutta (Edinburgh), 1916, pp. 169-170.

[2] Napier's Minute, 17 July, 1867 ; Home Public Progs., Oct., 1867, No. 245.

[3] *Ibid.*

THE ATOM BOMB AND THE FUTURE OF MANKIND

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THE atomic bomb is said to be the most destructive weapon human ingenuity could ever design. In the war just ended the Germans used many weapons which took their enemies by surprise. Hitler hurled against the Allies his rocket planes and robot bombs. These, as we all know, caused immeasurable damage wherever they descended. The atomic bomb has, however, surpassed them all. Its destructive power overpowered the Japanese; only two such bombs were enough to bring the sturdy Japanese to their knees. We must be grateful to this great weapon. It has brought the war in the East to an end to the relief of all mankind. We rejoice that the war is over. But we are forthwith pressed down by the thought of the dark prospect of civilization provoked by the atomic bomb. Hirohito, the Japanese Emperor, in his historic proclamation to his people said that he could save Japan and the Japanese race only by accepting the Potsdam Declaration. He did not conceal his apprehension that the world civilization was threatened with total annihilation. That is now really the major issue before mankind. If we continue to forge more and more destructive weapons by virtue of diabolical researches in atomic physics, we shall end by eliminating ourselves together with all that we have achieved through the centuries.

Now the "atom bomb" is on everybody's lips. Some of those who are blessed with the gift are very glad that they have at last hit upon such a thing. They wish they could have found it earlier. Really if the Allies could have given the idea of the atomic bomb its material shape a few months or rather a year ago, they would have doubtless sent Hitler down without much ado. Anyway, the war is ended, and now the question is: What are we going to do about the atomic bomb? Some militarists of the Western hemisphere seem to be in high glee that the atomic bomb would be the instrument wherewith to wield their authority and influence all over the world. Some even go to the length of saying that the atomic bomb would remain an Anglo-American secret and would not be divulged even to the Russians. It ought now to be clear that those who want to make a secret of the new weapon are very ignorant despite their much-vaunted knowledge. It is rather peculiar that they seek security in ignorance rather than in knowledge and truth. They, in fact, hug an illusion.

It is true to say that the major weapons of aerial warfare from the bombers to the robot bombs were invented by the Germans. But they could not monopolise their inventions. Many of those the Allies took over and improved upon. We understand that the feat of splitting the atom was achieved by some German scientists, also that German scientists were engaged in researches as to how the

immense energy released out of the atom could be employed for destructive purposes. Fortunately the Germans were defeated before they could reap the results of those researches. Now through the collaboration of some scientists in America it has been possible to harness atomic energy to high explosives. We cannot, therefore, see how the atomic bomb will for ever remain a secret with America and the United Kingdom.

Some have been bragging of the new achievement and this bragging itself serves as a stimulus to scientists in other countries, especially in Russia. By this time they must be thinking about the atomic bomb and all about it. They must be planning to manufacture in their own way the much-talked-of missile, to contrive a counter-measure and, possibly, to invent a weapon far deadlier than the atomic bomb itself. The suggestion of such a thing is already there. Towards the close of the European war it was given out that the German scientists were planning about focussing cosmic rays to scorch enemy cities and towns. We may well imagine cities, towns, countries and even continents being thus burnt away altogether. We may further stretch our imagination and conceive what would be the form of warfare in future. We may predict that in the next world war, if any is allowed to occur at all, the belligerents would not have to go out to fight any battle on land or sea, or in the air. They would altogether keep in and would have to control only switch-boards in their own countries either in their attack or in their defence. That would be a fight fought, not for years together, but only for a few hours, rather a few minutes. A span of a few hours or a few minutes would be enough to decide the fate of a belligerent or of humanity. That is the destiny which awaits the civilized world. Every thinking man must be shuddering at the idea. That is after all inevitable unless we cry a halt : thus far and no further.

But how to check the progress of science ? Science is search for knowledge and truth. In quest of truth Science has penetrated beyond the gross sense-objects and got at their minute structure. In their search scientists reached electrons, ions, neutrons and protons. Their zeal for the ultimate has goaded them to split the atom. Scientists seek the truths of things for truth's sake. To what use we put the scientific truths is quite another matter. That depends on us, on our ideas and attitudes towards life and our fellow-beings. We may possess intelligence, wealth and power. Neither of these is in itself good or evil. If any of these is come to any good, there must be goodwill behind its use. So we need not be alarmed by the progressive discovery of scientific truths. We should not curse Science. Science has so far done immense good to mankind. The technique of modern civilization, for the most part, derives from Science and it all depends on us whether scientific knowledge is going to do harm or good to humanity. So we must turn to ourselves.

Many, both in the East and the West, have pronounced on the effects of the atomic bomb. Some have pointed out, and rightly, that in all of us there must be a change of heart if humanity is to be saved. But how ? There is the rub. A change of heart, if that is a change for the better, presupposes an elimination

of sinister ideas. Our ideas can change only through self-analysis and education. So if we are to change our attitudes towards one another to ensure a better world order, we have to overhaul the systems of education that prevail in the different countries at the present time. We must seek for such a system of education as makes for fellow-feeling and mutual aid among the individuals belonging to the different states. We cannot hope to build unity of the world with colour-prejudices, race hatred and imperialist ideas lurking in our minds. But the present state of things does not show that the leaders of the nations are alive to the need for a purge of all sordid ideas. A good deal, of course, has been recently done for world security. But that remains yet, for the most part, on paper. All talk about world unity seems to be hypocritical. The leaders of the dominant nations approach the whole problem from the point of view of power politics. In the last few months there have been a plethora of conferences of the Big Five powers. But world unity cannot be secured by any political conferences and peace parleys unless the guiding principles there proceed from a source that far transcends narrow nationalism.

We are told that at the San Francisco conference a charter for world freedom was formulated. There is, however, no visible sign to indicate that the Imperialists are following that in practice. India has all along been pacifist and is anti-fascist. There is no reason whatever why India should yet be in bondage. At the present time we are told much about a new world order. But we must not allow ourselves to be deluded by any bombast. A new world order yet lies in the womb of the distant future. In and through the present-day chaos many of us envisage the advent of a new world order. But the idealists are still in the valley of false glimmer. We have to cleanse our hearts and come together before we can usher in a new order. The world leaders have so far minced their words. Even to-day they do not mean what they say. Only a third world war, far more dreadful than the second, can bring home to the nations and to their leaders, the urgent need for an effective world organization and articulate world unity. The nations are still apart. They can settle down to work out a world order only when they are brought closer together by a calamity over which none of them would have any control. Then and then only they would realize that each of them is a fragment apart from the whole world and that they can live and thrive only as parts of the whole which they together constitute.

WISDOM OF OMAR KHAYYAM RECALLED

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The *Rubaiyat* of Omar Khayyam, so divinely rendered into English by Edward Fitzgerald, is a poem of considerable popularity now. This translation appeared when the Victorian era was at its most 'self-centred and self-sufficient stage of development.' Laurence E. Housman, introducing the poem, writes: 'The poem made so little mark on its first appearance—so little mark with the critics and the general public, that is to say, that the original edition, passing out of sight, became presently a delightful rarity for the next generation of second-hand book-lovers to unearth, for the high appreciation in two kinds which was then awaiting it—the literary and the monetary.' This is odd that the poem, in the first edition, promised to remain in neglect. So the story goes: Edward Fitzgerald sent his rendering of the *Rubaiyat* to the *Quarterly Review*. There it remained for four years, and was later returned. Fizgerald eventually had it printed at his own expense, but there was no demand for it. Being disgusted, he gave the copies as a gift to Bernard Quaritch, a book-seller friend of his. Slowly the price fell from 5/- a copy to 2/6, and lastly to 1*d*. First editions of Fitzgerald lay in a dirty old box outside the shop, priced 1*d*. One day a queer-looking fellow, rummaging among the books on display, came across the *Rubaiyat*, and began to read it. Then a treasure of wealth of thought and wisdom unfolded itself to him. He could not contain his pleasure, and a desire to share his rare find and fund of wisdom and delight with an intensely alive and rational companion compelled him to take Swinburne to the book-sellers' shop. The queer fellow was Dante Gabriel Rossetti. They bought some copies, for themselves and for their friends and then began the career of popularity that the poem has ceaselessly enjoyed.

So here are two strange things. That the poem, at the outset, did not attract the attention of the public, both literary and non-literary, and that it, later on, passed into a permanent joy—these are the two strange things. But here is something that must make us pause to think and analyse the causes of its elevation to the rank of a literary delight for all time. Its popularity cannot be termed a pure accident of the nature of the Vicar of Wakefield. On Dr. Johnson's authority, we know that the famous novel lay with Oliver Goldsmith, unpublished, and it was extreme necessity, lack of money to pay the landlady that made Johnson look for some writing which he could sell to procure some money for Goldsmith. The MS. that came into his hands was to be known as the Vicar of Wakefield. In this case it was purely an accident, and one lucky morning Goldsmith found himself famous and known all over the country. Such was not the case with the *Rubaiyat*. For truth and mystery behind this strange career

of neglect and popularity of the poem, let us indulge in a sufficient measure of thinking and analysis and undoubtedly the mystery will then resolve itself into the truth behind the poem.

To repeat, the *Rubaiyat* appeared when the 'Victorian era was at its most self-centred and self-sufficient stage of development' and little wonder it was received with meagre enthusiasm. People in England, infinitely conscious of their own superiority and intellectual advance, were not in a position to allow beauty and excellence in a composition, based on something other than English. They had been trained immensely in their own philosophy exclusively, and it was not for them, at least for some time, to be aware of the powerful appeal of the poem.

Then at this juncture another poem of an elegiac character was published. It was *In Memoriam*. Both the poems are elegiac in character, though the *Rubaiyat* is not generally regarded as an elegy. Here is the mistake, and this mistake was responsible for a good deal of neglect. The *Rubaiyat*—serene and deep—is an elegy on all faiths whatsoever. In it is stated the case of the world—

> .....a Chequer-board of Nights and Days
> Where Destiny with Men for Pieces plays :
> Hither and thither moves, and mates and slays.
> And one by one back in the closet lays.

All this is stated with a *certain* melancholy, but certainly without any cry of distress. Now think of the *In Memoriam*. That was written, incidentally, to commemorate the death of a friend and is in substance an elegy of a disintegrating form of faith. And yet it, unlike the *Rubaiyat*, received a tremendous measure of attention to begin with, and this story of initial success was denied to the *Rubaiyat*. Why ?

For the difference in success the *Rubaiyat* itself is responsible, in the main. To some extent, blame fastens on the Victorian readers' ignorance of the intricacies of thought. The language of the translation is to blame. I say language of the translation because we are considering the poem in English. The translation is done rather literally. So the real blame attaches, to be precise, to the poem itself. Consider these lines :

> You know, my Friends, how long since in my House
> For a new Marriage I did make Carouse :
> Divorced old barren Reason from my Bed ;
> And took the Daughter of the Vine to Spouse.

Here are lines that speak of the pleasures of wine and flesh, to the utter exclusion of the reign in any measure of the 'old barren reason.' These lines referring to the Daughter of the Vine to Spouse cannot compel admiration from thoughtful persons who consider all misery in the world due to this emphasis on the pleasures of the flesh. They cannot allow emotion to usurp the place that rightly belongs to cool reason. Now I may be pardoned to state that in these lines the

emphasis is not on the pleasures of the flesh. Only the language is such as to allow this thought. Let us think more to realise that Omar Khayyam wants us to forget the miseries of the world so that we may be keen on work and realisation. Here is a doctrine of escape to face the reality. Like a man who has passed his time in the midst of the people of the world and gathered wisdom, Omar has combined pleasure and instruction. The fault lies with the readers. If we think well we can take the lines to convey the message of work. All depends on our mind, mental contents, and thinking. Then one thing more : he is talking, in these lines, as an inspired being, who thinks he is in close proximity to God. What is this Daughter of Vine that he has taken to Spouse ? I think this means that he is driven mad with spiritual wine and intoxication. He thinks of God in terms he will think of his Love. There is divine love, humanly expressed in human terms of love, passing between lovers of this Earth. Thus understood, in these lines, we are 'exposed' to a treasure of Divine Thoughts, associated with souls that tread in the presence of the Holy of Holies, the Almighty God.

Or take these lines :

> How long, how long, infinite Pursuit
> Of This and That endeavour and dispute ?
> Better be merry with the fruitful Grape
> Than sadden after none, or bitter, Fruit.

Does he mean an escape from the world and its miseries ? Never so. Omar is intensely aware of the sorry scheme of things and naturally he wants people to concentrate on work, contented with what they have in whatever measure. Are these not words of wisdom, to be found in the company of the Great who pass their time amidst great thoughts and achievments ? Therefore, it is wrong to characterise his philosophy as a philosophy of merriment. Eat, drink, and be merry—he seems to suggest, but that is not the thing. That is not the thesis of the poem. If this mistake about the philosophy of his poem is removed, the *Rubaiyat* cannot but be popular. This mistake possessed a majority of readers when the poem made its first appearance and naturally it r emained in neglect. Now the cloud is lifted and the truth behind the poem has come out, to dazzle and stagger all with the result that it has been elevated to the rank of a perennial joy.

What is the philosophy contained in the poem ? To my mind, Omar must have been a practical man. 'Having failed (however mistakenly) in finding any Providence but Destiny, and any World but This, he set about making the most of his knowledge ; preferring rather to soothe the Soul through the Senses into acquiescence with things as they were, than to perplex it with vain mortification after what they might be.' In these words a writer has summarised his thesis. This much is certain that Omar is concerned with the world, and his penetration born of books and experience has not been able to grant him an idea of another world, the real world according to many. He does not consider this life a preparation for the next. He wants to make the most of the existence

on earth. So he is speaking like an extremely practical man. Here are some lines, suggestive of his mind :

Ah, fill the cup ; what boots it to repeat
How time is slipping underneath our feet :
Unborn Tomorrow, and dead Yesterday,
Why fret about them if Today be sweet ?

Who can be unhappy after these thoughts, communicated so beautifully by Omar Khayyam ? Think of the moment, and I may add, think of more work. That will be a perfect escape from the realities of life, apparently. I say ' apparently,' because in actual fact it will prepare us to face the reality of overwhelming sorrows. So much about his doctrine of work, as revealed in the *Rubaiyat.*

Now turn to his awareness of the dark forces that govern our life. He is rather obsessed by Fate : even in moments of freedom, freedom from care and anxiety, Omar Khayyam harks back to Destiny, as possessing a ' Blind Understanding ' :

Then to the rolling Heaven itself I cried,
Asking, " What Lamp had Destiny to guide ?"
And—" A blind Understanding :" Heav'n replied.

This doctrine of Destiny, playing with men, slaying them one by one, is the main thought in the poem. And here he reveals his utter helplessness. Mark these lines :—

Up from Earth's Centre through the Seventh Gate
I rose, and on the throne of Saturn sate,
And many Knots unravelled by the Road ;
But not the Knot of Human Death and Fate.

So Death and Fate are his obsessions, and he has not succeeded in solving their mystery. But he has the frankness to admit his defeat. Consider, for a moment, his defeat :—

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about ; but ever more
Came out by the same door as in I went.

These are words of intense wisdom and experience and without a desire to pretend to wisdom that he does not possess he has expressed his defeat. And no wonder, he comes to associate himself with the world so intensely. As a thoughtful man he must have achieved maximum of profit and wisdom, when he is not sure of the next life. How can he think of another existence when he knows he will tread it as men tread in darkness ? Failure and frustration has taught him to concentrate on the present. But this should not mean that he wants wine. Possibly he is thinking of the wine of work. If that is so, certainly his poem has to be treated as a document of wisdom and thought. There is an honest statement of defeat by an honest man. Perhaps he has overstated his case. That is

the difficulty, and that is the Great Mistake. Else it is a powerful poem, truly elegiac in character. The entire life has come out with a significant measure of truth in this. Enough of it we have read for a sufficiently long time, and now we are in possession of the truth behind the poem. Naturally, it has earned a good deal of popularity and fashion.

The *Rubaiyat* has a place among the world's intensely genuine poems. It is a genuine well of wisdom and delight to all, old and young. Its brilliant success with all, old and young, can be rightly understood by referring to Swift's *Gulliver's Travels*. The *Travels* is read by the young because it is associated in their mind with something that is full of laughter-producing matter. It is read by the grown-ups because the book has a wealth of thought. The same is the case of the *Rubaiyat*. People keen on delight find it in it in God's Plenty. On the other hand people, who are in a position to appreciate deep thinking, find an abundance of thought in it. The great poem is an open book, charged with wisdom and delight, to be enjoyed by people of various shades of opinion. You can turn it to your way of thinking. It is veritably a definite source of wisdom and delight. There will be a Divine Drink if there is God within. Light within will generate Light in the poem. So nothing is wrong with the poem. It is a Song, sung by an Inspired Soul. It is not an escape from the world, nor does it advocate an escape. Really, it takes us face to face with Life.

THE MESSAGE OF MAULANA RUMI

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Jalalu'd-din Rumi, more commonly known as Maulana Rumi, is probably the greatest philosopher poet of Persia, and he has become famous throughout the world by his immortal *Masnavi* which was written in the 13th century of the Christian era. In Persia this book has often been placed next to the Quran and it contains the main principles of the Sufi doctrines (Islamic Mysticism) with occasional anecdotes. This *Masnavi* is written in six volumes and it contains about 26,000 couplets. This great poem is written in simple and unaffected style, and throughout the book there is a fervent spirit, tremendous enthusiasm, sweet melody, matchless beauty and superior moral teaching.

The *Masnavi* begins with—

Bishnau az chun hikayet mikunad
Az judayiha shikayet mikunad

"—Hearken to the Reed-pipe, how it tells the tale, complaining of the pains of separations (from its origin)." This short poem which may be called *The Song of the Reed-pipe,* forms the keynote of the whole *Masnavi.* These complaints may figuratively be taken for the soul of an '*arif*' (or one who has knowledge of God) who is complaining for his separation from his Beloved (God) whose abode or nearness is the original home of everyone.

Here the Reed-pipe laments as it is separated from its reed-bed which is its original home. And it says, "He who abides far away from his source, will again seek for the days of his (former) union; (I lament) and everyone understands it in his own way; but it is the fire of love which cannot be understood by the sensual eye and ear.—The body is not veiled from the soul, nor the soul from the body, yet none can see the soul. The Reed is the friend of everyone who has been parted from his friend; it tells of the path full of blood and of the stories of the love of Majnun" [1]; —the secret of this knowledge (of love) is known only to the distracted ones (lovers). Our days have become untimely through sufferings; they pass on hand in hand with griefs. If our days are gone, let it go !—no anxiety[2] for this, do Thou remain, for there is none so holy as Thou art: Whoever[3] is not a fish[4] becomes tired of water and whoever is without daily breads finds his day very long. The 'Raw' does not understand the state of the 'Ripe'—

[1] The love of Laila and Majnun is famous in Persian poetry; Majnun's mad attraction for his beloved, is a typical mystical love of self-abandonment.

[2] For the lover knows for certain that He is the ultimate source of everyone and with Him he will meet at last.

[3] Refers to the sensual ones who cannot understand the real love of God; consequently they suffer torment here in the world and hereafter, *i.e.*, in the after life of the next world.

[4] Refers to the pious ones, *i.e.*, the lovers of God and to them the existence is nothing but an ocean of love.

" Dar nayabad hal-i-pukhta hich kham." And really it is so. For how can a novice in matters of love will be able to understand what pleasure, satisfaction and contentment the ' Ripe ' are enjoying, while treading on the path of love ? In love itself they have a pleasure for which they can say ' If our days are gone, let it go :—no anxiety for this, do Thou remain.' It is a thing to be realised—which state cannot be expressed by words. As the poet says,

'Aql dar sharhash chu khar dar gil bakhuft
Sharh-i-'ishq wa 'ashiqi ham 'ishq guft.

—Reason in explaining it (Love) lay down in the mud like an ass ; Love alone was able to explain the description of love and the quality of a lover.—' The Sun (itself) is the proof of the sun ; if you require the proof of it, don't turn your head from it.'

Then the Reed advises thus : ' O son, break your chains and be free, how long will you remain captive of silver and gold ? Though you may pour down the ocean of water into the pitcher, it will contain not more than the portion of a day.—The pitcher of the desire of the covetous never becomes full ; oyster-shell is never filled with pearls till it is content.[1] He only has become pure of covetousness whose garment has been rent of love.—" O love, Thou art the physician of all our defects ; Thou art the remedy of our pride and self-conceit. Through love, the earthly body[2] was roused to the high heaven and the mountain[3] came to dance with joy.—(Really) The Beloved is all in all, the lover only a shadow of Him ; the Beloved is only the Living one, the lover is a dead thing."

Jumla m'ashuq ast wa 'ashiq pardayi
Zinda m'ashuq ast wa 'ashiq murdayi.

The Reed concludes his song with the blasphemy that these things can be sung only to those who have the hearts to realise these. Yet he continues on with his next stories for the reason that the Love itself demands that these should be described : For if the mirror[4] does not reflect, of what use is it ? Then he asks, ' Do you know why the mirror does not reflect ?'—' Because the rush (sin) is not cleared from its surface.' This is, in short, what is described in the first poem, and it gives the very essence of everyone's inward state which has been described throughout the length of the book.

It is from Him we come and to Him we must return, and the Quran also says in the same way, ' In His hand is the domain of all things and to Him will you return.'[5] Our poet has also referred the same idea in another part of his first volume, " The form was born of the word, again it died, the wave of the same was

[1] Contentment is the source of joy,—pearls refer to the love of God and only with Divine Love can the soul be purified of selfish desires.
[2] Refers to the M'raj of the Prophet Muhammad who ascended to heaven to know the secret mysteries of the one True God.
[3] Refers to that mountain where Moses got revelation from God.
[4] Refers to the pure heart of the poet, or of any perfect one, in which is always reflecting the pure light of God like the rays of the Sun.
[5] Quran, Chap. XXXVI, 83.

again mixed with the sea ;—The form came out from formlessness, again it returned (to its place), for ' verily unto Him are we returning'."

Az sukhun surat bazad wa baz murd
Manj-i-khud ra andar bahr burd
Surat az besurati amad birun
Baz shud kih inna ilaihi raj'iun.

—and in the Quran there occurs ' inna lillahi wa inna ilaihi raj'iuna ' (—to God we belong, and to Him we are returning).[1] The ' word ' (sukhun) surely refers to the creative word ' Kun ' (Be) of the Quran, which says " He is the One that gives life and death, and when He decides upon an affair, He says to it, " Be " and it Becomes."[2] How beautifully the poet describes of the nature of creation. The created beings are, as if, like so many waves which rise from the ocean and are again mixed with the ocean. The waves have no origin in themselves. They come from the ocean, they stand on the ocean and are again mixed with it.

Now, why is this descent, or rather what is the mystery of creation ? The poet has given the reply, which we find in his fourth volume, where he says, " The creation of the world is for the (Divine) Manifestation, so that the Treasure of knowledges may not remain hidden ; God said ' I was a hidden Treasure '[3] —Listen (to it),—be not lost of your own essence, and become manifest."

Bahr-i-izhar ast in khalq-i-jahan
Ta namanad gauj-i-hikmat ha nihan
Kuntu kanzan guft mukh fiyan shunau
Jauhar-i-khud gum makun izhar shau

About the origin of creation, our poet says, " Spread we were and all one substance, all of us were without any head and foot ;—we were one in essence like the Sun, we were without any form and pure like water." And of the origin of man, *i.e.*, the diverse stages of the nature of man from its beginnings, he begins with—

Amada awwal ba iqlim-i-jamad
Waj jamadi dar nabati uftad

—First he came into the world of inorganic things ; and from the inorganic state, he passed into the vegetable state. For years together he passed in the vegetable state, and of the inorganic state he forgot everything, because of contradiction (in the two different states). When he passed from the vegetable state to the animal state, no remembrance left to him of the vegetable state, except an attraction towards that (state), specially in the time of spring and sweet herbs[4] ;—(the attraction) which is like the inclination of the babes towards

1 Quran, II, 151.
2 Quran, Chap XL, 68.
3 It refers to the Tradition (Hadis-i-qudsi) " I was a hidden treasure, and I desired to be known, so I created the universe, in order that I may be known."
4 This proves the unity of everything. Everything has its natural attraction towards other things, specially to things of its preceding or succeeding state,

their mothers,—the secret of which is not known to them;—(the attraction) which, again, is like the inclination of the young disciples towards their noble and ever enthusiastic spiritual guides. The partial knowledge of this (disciple for his natural inclination towards his spiritual guide) is from that Pure knowledge (of the spiritual guide about God).—The movement of this shadow is from that Rose-bough[1]; the shadow then becomes merged in him (spiritual guide), and he (the disciple) understands the secret of inclination and the cause of striving after (the Reality). Why does the shadow of the bough move, if the tree[2] does not move? Again, the Creator, whom you know, is attracting him from the animal state to humanity. Thus he advances from one stage to another, till he becomes wise, intellegent and strong as he is now. Of his former states he does not remember anything and this present state (of humanity), also, he is to surpass. When he will rescue himself of this state which is full of greed and desire, he will experience many other stages much more marvellous." The poet, then, compares this state to a sleeping state where he forgets everything of his origin. But God cannot leave him in this state of forgetfulness from where he will be rescued at last on the day of Resurrection, after being punished or rewarded, according to his actions done in this world. And the activities of the world, the poet compares, to the dreaming state in sleep, which, sooner or later, he will understand, and that it was all phantasy and illusion, but in the dreaming state, the dreams (activities in the world) were real to him.

Hamchunan duniya ki hulm-i-nayim ast
Khufta pindarad ki in khud day im ast

In the Quran it is told that God willed to make Adam his viceregent on earth, and taught him all the inward knowledge of Him, and thereby, making him superior to all the angels. He was endowed with all the quality of the head and heart (such as knowledge, love and emotion). He was, then, ordered to live with his wife in the Garden, where all the innocent pleasures were permitted by God to be enjoyed, and not to approach the forbidden tree.[3] But he was led to do this by the device of Satan, which was the cause of his fall into the earth. Rumi also says almost in the same way of the fall of Adam in the first volume of his *Masnavi*. And how excellently he describes the remaining in the first poem of the second volume: "Adam took a single step into the region of the enjoyment of the animal spirit; his separation from the high seat of paradise became the punishment of his carnal soul. Although the sin that he had compassed was but a hair, yet that hair had grown in his two eyes. Adam was the eye of that Eternal Light and a hair in the eye was like a great mountain. If in that state he would have taken counsel from the angels in paradise he should not have had to utter apology in penitence. For when intellect becomes enjoined with intellect, it prevents evil action. But when a carnal soul is enjoined with another such, it gradually becomes ruined."

1 *i.e.* the spiritual guides to whom his disciple is like a shadow.
2 *i.e.* God, for whose will is all creation.
3 The treee which is the symbol of impurity and ignorance.

Now, what is the remedy? The poet has given the reply, "Go, seek at once a friend of God; when you have done so, God would become your friend, and the road of Light will again be visible." That is, to make oneself developed in the spiritual path, one must take a spiritual guide, and through his help, he will be enlightened. Then the spiritual guide should be obeyed, under strict discipline and harmonised rule of conduct with firm faith in him and the poet speaks of the result that is accrued by the follower: "sometimes a sun, and sometimes an ocean thou shalt be; sometimes the Mount Q'af[1] and sometimes the Anqa[2] thou wilt be. But in thy own essence thou art neither this nor that, O thou who art beyond all conjectures and more than more."

All his messages have been so beautifully described by the poet in different pages of the book with appropriate anecdotes required for elucidating them. Let me cite here the story of the Lion and the Beasts, which, probably is known to everyone, where he says, "The lion saw himself in the well; he was so enraged that he could not distinguish himself from the enemy.....Oh, how many an evil that you see in others is your own nature (reflected) in them. In them appear all that you are in your own nature—your hypocrisy, oppression and madness. You are that one (your apparent or reflected enemy), and you are striking your blows at yourself—it is yourself that you are cursing at that moment. You do not see clearly your fault in yourself; otherwise you would hate yourself with all your life. O simpleton, you are assaulting yourself, like that lion, who rushed at himself. When you will reach the depth of your nature, then you will know that all vileness was from you. (As) at the bottom (of the well), it became clear to the lion that the reflection of him was no other than himself."

It is our own faults that cause us to be angry with others. But when one will be freed from the illusions of senses and be purged of selfish thoughts and desires, the Truth will be reflected in the hearts of everyone.

Of the One Consciousness of everything, the poet has described in many places. Here is one. The poet says,

> "If there be any lover in the world, O Moslems 'tis I,
> If there be any believer, infidel, or Christian hermit, 'tis I,
> The wine dregs, the Cupbearer, the ministrel, the harp, and the music,
> The beloved, the candle, the drink and the joy of the drunken, 'tis I."[3]

How beautifully the poet describes of the absoluteness of the One: "God in creating the world was not increased; what He was not before, He has not become now. But the effect was increased in bringing out the world into existence; there is difference between these two increases. The increase of the effect is for His manifestation; so that His attributes and His action may be evident. The increase of any essence is the proof that it is originated and subject to defects."

1 The Mount Q'af is the mountain which is said to surround the whole universe.
2 'Anqa is the fabulous bird which exists in name only and is believed to reside in the Mount Qaf.
3 The translation of these four lines is of Nicholson, quoted from his 'Mysticism in Persian poetry.'

Rumi says " The power of Gabriel[1] was not from the kitchen—it was for the reason of his seeing the creator of the existence." He also says, " The world is ' eating and eaten,' those who have sacrificed themselves to God, are only approaching (towards God) and accepted." Really we find that in this world all are only ' eating and eaten,' in other words, we may say that the desire or hankering after anything is the cause of his ruin by that. The people who are attracted to the beauty and grandeur of this world are to be degraded and ruined, for the world has no reality in it, and which may be compared to a place of banishment from the Eternal Kingdom of God. Therefore, one who will not always be striving after rescuing himself, from this world, is really in the stage of degradation and ruin, but the pious, as they have understood this, through their purity of heart, do not attach themselves to anything of this world. Though they are living in this world, they are really people of the other world, *i.e.*, they are dead to every desire and passion of this world, but they are ever living with the joy and pleasure of the next world, which is free from all ugliness and impurity, and as such they must be accepted by God who will make them eternal. And the poet says, " The world and its lovers are cut off (from the favour of God), and the people of that world are made eternal and united (to God)."

It is not possible for me to present within this short space all the noble messages of the philosopher poet who himself, no doubt, is a great lover of God and whose every line, I find to be a great store of love and knowledge and which has the sincerity of feeling and expression.

After all Maulana Rumi is a great messenger of love, and therefore, before concluding my essay, I shall refer to a few lines more of his description of the nature of love :

"'Ishq-i-u paida wa m'ashuqash Friham
Yar birun fitnouyi u dar jahan

—His love is manifest and the Beloved is hidden ; The Beloved is outside, but His outward splendour is in the world." By this the poet likes to say that whatever love or attraction we find in the world is only for the reason that the essence of Reality is there in his worldly beloved. The poet says, ' The beauty in mankind is only a gilding (—chun zarandud ast khubi dar bashar). Really every one is attracted to the beauty of the heart (which has the inward glow of the light of God), not of the forms which may change at any moment, and for this, attraction towards forms has no lasting effect. The poet says, " For that beauty of the heart is the lasting beauty ; its lips give to drink of the water of life.—Reality that which seizes you and makes you free of the (entanglement of) forms. Reality not that which makes you blind and deaf and causes a man to be more attached to forms." He adds, " The love, whether it be of this side (earthly) or from that side (heavenly), will ultimately lead us to that side."

[1] The most favourite angel of God, through whom the Quran was revealed to the Prophet Muhammad.

THE GEOGRAPHICAL INFLUENCE ON THE EARLY EXPANSION OF THE ISLAMIC STATE

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THE Islamic State, having Medina in Hijaz as its capital, expanded from the land of Arabia to its frontiers. Arabia is the greatest peninsula of the world; but it was called by the Arabs Al-Jazirah (island). It is bounded on the west by the Red Sea, on the north by the Syrian desert, on the north-east by Mesopotamia, on the east by the Persian Gulf and on the south by the Arabian Sea. The western edge of Arabia, along Hijaz, is very high and sometimes rises from 7,000 to 10,000 feet from the sea-level. Except Oman and the coastal lands, almost the whole of Arabia is a barren desert, having only oases here and there. It has a very dry climate, on account of which fertility is much lower and mortality less. Longevity is the general rule, but scarcity of food is a limiting factor and hence the population is low. It varies from five to six millions. Arabia, being a barren land, does not produce sufficient food for the people; but as Man and Want are fast friends and go together, they had to search for food from place to place, and hence most of the Arabs are nomads. "The nomad is economically a herdsman, politically a conqueror and temperamentally a fighter. The nation is a quittance army, the army is a mobilised nation," says Miss Semple. The economic wants compel the nomads to fight with the settled people, of which fact History gives evidence. When the Prophet Mohammad and later on the pious Caliphs resolved to expand the Medinite kingdom, the Arabs enthusiastically followed them for there lay their moral and economic salvation. They expanded first in Arabia beyond Hijaz and then to the frontiers. They were born in barren and poor country but were fortunate enough to have such fertile lands as the Nile Valley, Syria, Mesopotamia and Chaldea as their neighbours.

During the reigns of the early Caliphs, especially in the days of Hazrat Omar and Othman, which they call the first stage of expansion, the Islamic state expanded very rapidly. During the ten years of Hazrat Omar's rule Persia, Syria, Lower Nile (Egypt) were conquered. In spite of the superiority of the Byzantines and the Persians, the Muslims fought so bravely that these old Empires were defeated. This was because the Arabs had the new spirit of Islam engraved on their hearts, and further because they had not sufficient livelihood at home, but had prospects of booty in the wars.

By marching towards the North-east frontier in Persia, they captured Chaldea, Al-Iraq and Al-Jasirah. These are the fertile basins of the Tigris and the Euphrates, which due to large irrigation works were no less fertile than the Gangetic and

the Brahmaputra valleys of India. These areas had been the centres of the far-famed and ancient Babylonian civilisation. Al-Iraq is more fertile and flat than Al-Jazirah, the land between the upper and the middle courses of the Euphrates and the Tigris. Geographical features of these lands helped and encouraged the Muslims much in expanding the Empire far and wide. Several battles the Muslims had to fight against the Persians on this frontier till at last the defeat of the Persians at the battle of Qadissia and Nehawand, at the foot of the Elburz mountain, totally broke their power. Ultimately Fars, Makran, Sijistan, Khurasan, Azerbaijan and all the provinces surrounding Bahr Khizr' or Caspian Sea, fell at the hands of the Muslims. The peasants on the frontiers were greatly disgusted with their old masters on account of their bad treatment. The Semitic Iraqis looked upon their Iranian masters as aliens and felt closer kinship with the newcomers. They took the side of the Muslims and fought side by side with them against the Iranian Power. This was because the life and property of a non-Muslim were made as inviolate as those of a Muslim and many agricultural and cultural reforms were introduced by the Caliphs. Many old canals were restored between the Euphrates and the Tigris and new ones were excavated. The revival of the canals and irrigation system improved the cultivation very much. The peasants, being happy and prosperous, helped their rulers with men and money besides paying 'Jizya' and 'Zakat.' The fertile lands were colonised by the Arabs. Many new towns and military stations sprang up. Al-Kufa near older Al-Hira was made the capital of the newly conquered territories in place of Ctesiphone. Al-Basra was founded as the chief port of Iraq-i-Arab in place of Obolla in the Shat-al-Arab. Mosul was founded near the site of ancient Nineveh on the West Bank of the Tigris.

Syria, including Palestine, lies near the Mediterranean Sea north of Arabia. There is a narrow coastal strip, with a Mediterranean climate and where olive, lemon, orange and vine are grown. A curious feature is the rift valley of the river Jordan running from the north to the south across the Syrian plateau. To the east of the rift valley around Damascus, barley and other cereals are grown. The Muslims in their advance on this side had to fight several battles against the Romans or the Byzantines. The battle of Yarmuk (636 A.D.) like Qadissia (637 A.D.) sealed the fate of the Byzantines. Gradually and steadily Hims, Tripoli, Ardan, Damascus, Palestine, Qanisrim, Aleppo, Antioch and other cities fell to the Muslims. Syria was conquered and though the power of Islam had by then immensely increased both in men and money, yet not a single Muslim soldier marched into the neighbouring province of Asia Minor. It was indispensable to the safety of the Muslims and in no way inferior to Syria in point of natural wealth. The difficulty of access to Asia Minor might have been one of the causes of such an indifferent attitude in the early years of their expansion. The welcome on the part of the Syrian peasants was no less cordial than that tendered by the Persian peasants. In the battle of Tukrit (637 A.D.) the Bedouin Christian tribes of Ayad, Taghlab and Namr made peace with the Muslim forces and fought side by side with them against their

own oppressive masters. The conquest of the Syrian plateau, they say, was more difficult and costly than that of Mesopotamia because of the physical disadvantages. As in the case of Persia after Qadissia, an exodus of fresh Arabian tribes, attracted by the new economic advantages took place into the newly conquered territory of Syria. Many colonies and military stations were developed.

Egypt would have been as barren as Arabia, but for the Nile river, which flows from south to north through the centre of the country. The Nile valley is a flat-bottomed basin about ten miles wide bounded by cliffs on either side. The valley and the delta of the Nile are very much fertile. Cotton, barley, wheat and maize are grown. Lower Egypt with Alexandria as its port up to Barqa was also conquered by the early Muslims. They penetrated into Egypt from Syria through the narrow pass, which joins Asia and Africa. There an old canal was re-excavated connecting the waters of the Nile and the lake Serbonian with the Red Sea through the Gulf of Suez. This canal, known as Nahr Amir-al-Momenin, was very useful in transporting the corn of Egypt to Yenbo, the Arabian Sea Port on the Red Sea. It remained navigable for eighty years, after which it silted up with sand and became unserviceable. Like Persia and Syria, here also Fustat on the eastern bank of the river Nile was founded as the military station and capital of Egypt.

Hazrat Omar, the second Caliph was averse to naval warfare, so he did not permit Muawiya to land in the Cyprus island in the north-east Mediterranean Sea; but during Hazrat Othman's time he captured that island from the Romans. The naval power of the Arabs was very weak at this stage to capture the Mediterranean islands. Full attention was paid in this direction later on in the second period of expansion.

The stability of the Empire and its material development depended upon the prosperity of the peasants. Hazrat Omar forbade the sale of holdings and agricultural lands in the conquered countries. As a further protection against encroachments on the part of the Arabs he ordained that no Saracen should acquire land from the natives of the soil. The peasantry and landlords were thus doubly protected from eviction. He divided the conqureed land into eleven compact Governorships so as to enable his lieutenants to develop resources of the countries in their charge. In the administration of the conquered countries the improvement of the peasantry and development of trade were particularly insisted upon. With that object in view a cadastral survey was undertaken in Egypt, Syria, Iraq and Southern Persia, and the assessment was fixed on a uniform basis. A network of canals was constructed in Babylonia and other places. Tax was reduced and trade was fostered by connecting important cities and towns by roads. During the march against their enemies the Arab Generals pitched their fortified military camps at every stage. In all conquered countries they established permanent military stations at important strategical points. Infinitely more important than those permanent Syrian and Egyptian camps were the two great military stations of Basra and Kufa, in Babylonia. The sites, most happily chosen, testify to their sound, strategical sense and insight. Kufa commanded the commerce

INDIANISATION OF THE CIVIL SERVICES—IV

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THE policy of the Government on the question of Indianisation at the beginning of the present century may very well be summed up in the words of Lord Curzon in his Budget speech in the Imperial Legislative Council in 1904, in which he laid down the two cardinal principles governing appointments in Public Services in India as follows[1] :—

"The fact is that the highest ranks of civil employment in India, those in the Imperial Civil Service, though open to such Indians as can proceed to England and pass the requisite tests, must, nevertheless, as a general rule, be held by Englishmen for the reason that they possess, partly by heredity, partly by upbringing, and partly by education, the knowledge of the principles of government, the habits of mind and the vigour of character, which are essential for the task, and that the rule of India being a British rule, and any other rule being in the circumstances of the case impossible, the tone and standard should be set by those who have created and are responsible for it. The second principle is that outside this *corps d'élite* we shall as far as possible and as the improving standards of education and morals permit, employ the inhabitants of the country, both because our general policy is to restrict rather than to extend European agency, and because it is desirable to enlist the best native intelligence and character in the service of the State. This principle is qualified only by the fact that in certain special departments, where scientific or technical knowledge is required or where there is a call for the exercise of particular responsibility, it is necessary to maintain a strong European admixture, and sometimes even a European preponderance."

In the course of that same speech Lord Curzon tried to show by comparative analysis of actual figures that there was a progressive increase in the Indian element of the Services with a corresponding decline in European recruitment. The year 1867 was taken as the basic year, because it was about this time that the policy of Indianisation was definitely adopted by the Government. It was shown that the total number of Government posts in India with a salary above Rs. 75 was 13,431 in 1867 as against 28,278 in 1904. The proportion of the total held by the various communities changed as follows :—

	in 1867	in 1904
Europeans and Eurasians	55%	42%
Hindus	38%	50%
Muhammadans	7%	8%

[1] Quoted in Sir T. Raleigh, "Lord Curzon in India," (1906), pp. 143-144.

It will be seen that the share of Indians including Hindus and Muhammadans increased at the expense of the Europeans. Then again it was shown that while the total number of the Government appointments of the above description rose by 110 per cent., the total of the Hindus increased by 179 per cent., of Muhammadans by 129 per cent., of Eurasians by 106 per cent. and of Europeans only by 36 per cent.; thus the gain of Indians in the proportion of total posts was 13 per cent., while the loss of Europeans and Eurasians together was 13 per cent., of which 12 per cent. fell to Europeans.

On the basis of the grades of pay the position was as follows :—

The proportion of posts held by Indians in the grade	(Rs. 200-300)	rose from	51 to 60 p.c.	between	1867 and 1904.
„ „ „	(Rs. 300-400)	„ „	23 to 43 p.c.	„ „	„
„ „ „	(Rs. 400-500)	„ „	21 to 40 p.c.	„ „	„
„ „ „	(Rs. 500-600)	„ „	9 to 25 p.c.	„ „	„
„ „ „	(Rs. 600-700)	„ „	15 to 27 p.c.	„ „	„
„ „ „	(Rs. 700-800)	„ „	5 to 13 p.c.	„ „	„

Thus the rise in the proportion of Indians was fairly steep all along the line, particularly so in the higher grades. The eight-hundred-rupee limit marked the border line of the Provincial Service. On salaries between Rs. 800 and Rs. 1,000 there were four Indians in Government employ in 1867 as against 93 in 1904. On salaries of Rs. 1,000 and over, twelve posts out of a total of 648 were held by Indians, all Hindus, the percentage being about two; in 1903, out of a total of 1370 such posts 92 were held by Indians, 71 Hindus and 21 Muhammadans, the percentage being about 7.

Taking again aggregate pay as the standard, it was shown that the aggregate pay of the total number of posts rose by 91 p.c., but the share of Europeans and Eurasians in that increase was only 6 p.c. while for Indians it was 191 per cent and for Hindus 204 p.c. The Viceroy concluded :—" Whatever standard therefore we apply, whether it be number of posts, proportion of posts or average of pay, the results are the same. There has been a progressive increase in native employment and a progressive decline in European employment, showing how honestly and faithfully the British Government has fulfilled its pledges, and how hollow is the charge which we so often hear of a ban of exclusion against the children of the soil."

The line of argument set forth above has often been repeated since, in reply to the charge of unfair treatment of Indians in the Services, but it would be evident that the reply is based on rather facile logic. It does not really matter how many appointments are held by Indians, if the key positions are practically mono-

polised by Europeans.[1] It is not the number that counts but it is the character of the appointments that really matters. From that standpoint even if ninety-nine per cent of the inferior appointments go to Indians and only one per cent of the offices at the top, *i.e.*, those involving direction and supervision goes to Europeans, the position of Indians in the Services cannot be regarded as satisfactory. Thus although from the point of view of the Government so ably represented by the *ex*-Viceroy the position with regard to the employment of Indians in the Services at the beginning of the twentieth century was shown to be satisfactory and in accord with the pledge given in Royal proclamations and Statutes of Parliament, it was deemed to be disappointing by non official opinion. That would be apparent from the agitation of the Congress already referred to. Mr. Gokhale in course of the budget discussion in the Imperial Legislative Council in 1905 strongly criticised the position taken by Lord Curzon and exposed its hollowness. The feeling of disappointment was also voiced by Mr. Subba Rao, a non-official member of the Imperial Legislative Council, in a Resolution moved by him on the employment of Indians in Public Services in March, 1911.[2] The resolution ran as follows :—

" That this Council recommends that a mixed Commission consisting of officials and non-officials be appointed to consider the claims of Indians to higher and more extensive employment in the public service connected with the civil administration of the country."

It was stated that the situation created by the acceptance of the recommendations of the Aitchison Commission compared unfavourably with what prevailed under the rules of 1879. Previously a definite proportion of the annual recruitment in England could be made in India by the appointment of statutory civilians, but on the recommendations of the Commission a fixed number of such appointments were listed as being open to Indians. Although there had been an increase in the number of charges since the constitution of the Provincial Service in 1892,

[1] The following statistics of employment of Europeans, Anglo-Indians, Indians, etc., in 1887 and 1913 will be instructive in this connection :—

	Europeans	Anglo-Indians	Total	Indians & Burmans	Grand Total	Percentage of Indians and Burmans to Grand Total
Officers drawing Rs. 200 and over in 1887	4,836	1,001	5,837	3,003	8,840	34
1913	4,898	1,593	6,491	4,572	11,064	42
Officers drawing Rs. 500 and over in						
1887	3,163	83	3,246	427	3,673	12
1913	3,691	351	4,042	942	4,984	19
Officers drawing Rs. 800 and over in						
1887	1,637	7	1,644	77	1,721	4
1913	2,153	106	2,259	242	2,501	10

(*Vide* para. 34 of the Report of the Islington Commission 1912-15)

[2] *Vide* Proceedings of the Imperial Legislative Council, March, 17, 1911.

from 840 to 993, yet the increase in the number of listed appointments in the various provinces was insignificant. The effect of the new rules and orders was practically to shut out all those who had no opportunity of proceeding to England and passing the competitive test there, however able and qualified they might otherwise be, from the Superior Civil Services, whereas previously these positions were open to natives of "proved merit and ability." The mover of the resolution held that the rules in effect "defeated the very object for which the statute was passed, namely, that nothing shall restrain the authorities in India from appointing an Indian of proved merit and ability to any office reserved to the Indian Civil Service under the statute though he may not have been admitted to the Civil Service by passing the examination in England; in fact the Government have done indirectly what they have expressly been prohibited from doing by statute."

It is no wonder, therefore, that the new rules and orders passed on the recommendations of the Aitchison Commission failed to remove effectively the grievances of Indians and far from satisfying their aspirations tended to deepen disappointment and discontent. The resolution was ultimtely withdrawn on the Government giving the assurance that an enquiry would be instituted in the matter. This led to the appointment of another Public Service Commission under the chairmanship of Lord Islington, the Governor of New Zealand, consisting of officials, non-officials and experts.

The Commission was asked to examine and report upon matters connected with the Indian Civil Service and other Civil Services, Imperial and Provincial, under the following heads[1]:—

(1) the methods of recruitment, and the systems of training and probation; (2) the conditions of service, salary, leave and pension; (3) such limitations as still existed in the employment of non-Europeans and the working of existing systems of division of services into Imperial and Provincial. It was not called upon to touch the existing structure of administrative organisation but only to recommend such adaptations therein and particularly the financial conditions of service as the changed circumstances necessitated. In making a general statement of the problem before them the Commission pointed out that the position in regard to the employment of Indians in the public services satisfied neither the Europeans nor the Indians. It did not satisfy the former because they thought that the irreducible minimum of European officers was being affected by the process and expressed doubts if there was a sufficient supply of able men among Indians, the latter—because they held that it had not gone far enough. In the opinion of the latter, Indians were not lacking in qualities that make for successful administrators; that the sporadic cases of failure are more due to the denial of

1 The Personnel of the Commission was as follows:—
Lord Islington (Chairman), members,—(1) Lord Ronaldshay, (2) Sir Murray Hammick, (3) Sir Theodore Morrison, (4) Sir Valentine Chirol, (5) M. B. Chaubal, Esq., (6) Abdur Rahim, Esq., (7) G. K. Gokhale, Esq., (8) W. C. Madge, Esq., (9) F. G. Sly, Esq., (10) H. A. L. Fisher, Esq., (11) J. R. MacDonald, Esq.

adequate opportunities than to innate inability. On the other hand Indians enjoyed some advantages over non-Indians due to (1) their acquaintance with the peculiarities of character and customs, language, ways of thinking, outlook on life etc. of the people and (2) the fact that their mature experience after retirement would not be lost to the country as in the case of foreigners.

In view of all this it was urged on behalf of Indians that they should be appointed on terms of equality with Europeans to all higher positions, provided that they were deemed qualified. This divergence in outlook between Indians and Europeans was one aspect of the enquiry. The other aspect was the desirability of a change in the conditions of service in general, comprising salary, leave, pension etc., particularly in salary, necessitated by the heavy rise in prices that took place since 1905.[1] These were the immediate causes for a fresh enquiry and the appointment of a Commission, but for a full and satisfactory explanation we have to take into account a number of other factors as well which brought about a maladjustment between the existing structure of Government machinery (and not merely the Services) and the new conditions in the country. This brought to the fore a few years later in the midst of the war, the problem of Indian constitutional reform. Foremost among those factors was the spread of higher education which went on infusing into an ever increasing section of the people western ideas of equality, democracy, and nationalism and consequently created a ferment in these classes. An All-India political platform had already been formed, as we have seen, in 1885 in the Indian National Congress, which had been consistently gaining in influence and following. It voiced the political aspirations of the vocal section of the population, ventilated specific grievances and demanded their redress and also educated and mobilised public opinion on all questions of public importance. What was particularly galling to educated Indians was the stigma of racial inferiority attaching to themselves, as specifically revealed in the inequality of treatment meted out to Indians in the matter of higher appointments. What Lord Minto remarked in course of a statement of the reasons that led him to appoint a Committee of his Council to consider the question of increasing the representative element in the various legislative councils is very relevant in this connection. He observed : " The growth of education which British rule has done so much to encourage is bearing fruit. Important classes of population are learning to realise their own position, to estimate for themselves their own intellectual capacities, and to compare their claims for an equality of citizenship with those of a ruling race, whilst the directing influences of political life at Home are simultaneously in full accord with the advance of political thought in India."[2]

The sense of self-esteem kindled by education was further stimulated by the victory of Japan, an Asiatic race over a European power, Russia, in 1905. About the same time when the forces of Indian nationalism were crystallising, the firm

[1] According to calculations of the Committee presided over by Mr. R. L. Dutt, the price level in India showed a steady rise from an average of 100 in 1890-94 to 137 in 1908-12, involving a corresponding fall in the real income of the public servants.

[2] *Vide* Montagu-Chelmsford Report, para. 72.

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rule of Lord Curzon had the effect of further consolidating them through resistance to certain measures adopted by him in defiance of public opinion such as the Universities Act of 1904, the partition of Bengal etc. In particular the *Swadeshi* agitation with the boycott of British goods by bringing economic pressure to bear on British industrial interests aroused public opinion at home to the urgency of the Indian political problem. All these circumstances combined to create an unrest and ferment among the people which both the Government of India and the Home Government felt it necessary to appease and the immediate result was the Reforms of 1909 associated with the names of Lords Morley and Minto. But mere reform of the legislative councils was not deemed adequate, there was an insistent popular demand for further Indianisation of the services and the result was the appointment of a Royal Commission, as we have already seen.

The Commission began its work from the winter of 1912 and toured through the provinces collecting evidence of officials and non-officials and took more than two years to complete its task. The report was signed in August, 1915, but in the meantime the war intervened and its publication was held up. Based as it was on a mass of evidence representing two opposite points of view it contained much matter which if published would have provoked controversy at a time when it was deemed necessary to mobilise the energy and attention of the people for the successful prosecution of the war. But as the war did not show any sign of early termination the report was at last released for publication in January, 1917. By that time, however, the situation had completely changed and the recommendations became quite out of date. The contribution that India made in men and money to the successful prosecution of the war along with the other self-governing dominions, coupled with the declarations made by responsible statesmen among the Allies, *e.g.*, that the small nationalities were to be conceded the right of self-determination, that the war is being fought to make the world safe for democracy etc.—raised expectations in the minds of Indians that they would get something substantial in return for their war services. But the report did not take this factor into account at all. The recommendations, therefore, fell far short of Indian expectations and were universally denounced by the Indian Press and public opinion. It did not receive a very hearty welcome from the members of the Services either. The financial conditions of the Services further deteriorated by the phenomenal increase in prices during the period. Besides, many members of the Services had been to the front. It was natural for them to expect greatly improved conditions as a reward for their loyal Services during the war. The recommendations in the report fell short of their expectations also.

It was felt, therefore, that no useful purpose would be served by giving effect to the recommendations of the Commission, particularly in view of the fact that a comprehensive enquiry about constitutional reforms for India was being held at the time. A review of the whole question of the future constitutional status of India had become urgent in view of the cumulative effect of the forces at work detailed above. The momentous pronouncement made by the Secretary of

State for India in Parliament on August 20, 1917, envisaged a complete reorientation in the policy of the British Government towards India, holding out, as it did, the goal of full responsible government. 'Increasing association of Indians in every branch of administration' was declared as an integral part of that policy. The problem of Indianisation was therefore no longer viewed as an isolated one but as an integral part of the larger problem of Indian constitutional reform. An enquiry was undertaken by the Secretary of State and the Viceroy in the cold weather of 1917-18, the results of which were embodied in the famous document known as the Montagu-Chelmsford Report. That marks the next stage in the history of the process of Indianisation of the Services. But before we pass on to that, we may set forth the principal recommendations of the Islington Commission representing, as they do, the considered opinion of an expert body who devoted considerable time and labour to the study of the problem. They are as follows :—

(1) When it becomes necessary to organise the Public Services into higher and lower services, it should be arranged on the basis of the work which they are required to do, and not, as was then in some instances the case, of the race of, or the salaries drawn by, their members or any such artificial distinction.

(2) Officers promoted from a lower to a higher service were to be treated ordinarily on a footing of equality with members of the higher service. Except in the case of the Indian Civil Service all promoted officers were to be made full members of the service into which they are promoted.

(3) The practice of employing military officers on civil duties was to be continued in the Medical, Public Works, Railway and Survey of India Departments. Elsewhere the practice should be discontinued.

(4) As regards methods and venue of recruitment, it was recommended that the services for which recruitment was at the time made normally in India should continue to be so recruited, the Indian Finance Department being added to the list. Similar action was recommended in the case of the Customs Department eventually. The remaining Services for which recruitment was then made wholly in Europe, or partly in Europe and partly in India, were to be divided into three main groups, (*i*) The first was to consist of the Indian Civil Service and the Indian Police Service in which it was recognised that a preponderating proportion of officers was to be recruited in Europe. This was in consonance with the assumption that a certain minimum of European element was essential for the stability of British rule in India—an assumption much resented by Indian opinion. (*ii*) The second group was to consist of services like Medical, Education, and Public Works in which on grounds of policy, an admixture of both Western and Eastern elements in the personnel was to continue. Recruitment was therefore to be made in both countries. (*iii*) The third group was to include scientific and technical services such as the Agricultural and Civil Veterinary Departments etc. in which recruitment was to continue in England only so long as qualified persons were not available in India, but at the same time steps should be taken, say, by

opening educational institutions and technical institutes in India so as to produce the necessary supply of trained Indian candidates.

(5) As regards the mode of filling up vacancies they recommended both direct recruitment and promotion of selected officers from an inferior service. Direct recruitment may be made either through open competition or nomination. In the existing conditions of India they could not recommend a general system of competitive examinations as a means of entry into the Public Services, but thought that where such a method existed it should be maintained ordinarily. When recruiting by means of nomination the authorities in India were to act on the advice of Committees, not purely departmental in character, consisting of persons in touch with educational institutions and having an Indian and non-official element. Communal representation in the Services could best be secured by the exercise of the powers of nomination by the Government but they were not in favour of rigid rules laying down proportions for the various communities.

The Commission recommended certain changes in the organisation of the Services. At the time the higher posts in the civil administration consisted of four distinct groups :—

(*a*) Those appointed on the results of the competitive examination held in England.

(*b*) The remnant of the statutory civilians appointed under the rules of 1879.

(*c*) Officers holding listed posts appointed under the rules of 1892 and 1910.

(*d*) Military and other officers who held no statutory position but were specially appointed by administrative order in the non-regulation provinces and at the bottom of their resepctive cadres enjoying similar privileges to those conferred on the members of the Indian Civil Service.

Of these the statutory civilians had dwindled down to an insignificant number and military officers in civil appointments remained only in Burma. The Commission recommended the total abolition of this class. Provision was to be made, allowing the natives of India to be admitted to the Indian Civil Service itself, without passing the competitive test in England. Pending the proposed legislation, it was suggested that a mixed Commission (on the lines of that prevailing in the Non-regulation provinces for military and civil officers) should be established in each province and statutory natives of India who will ultimately become members of the Indian Civil Service, should be appointed thereto as a temporary arrangement. The existing system of recruitment was criticised on the grounds of—(*a*) deterioration in the quality of recruits[1] and (*b*) the age of arrival and the mode of spending the probationary period. A change in the existing age-limits of 22-24 was suggested. They recommended 22 or 23 as the age for arrival in India preceded by three years' probation in place of one. The age limits for admission to the examination were to be 17½ to 19½, *i.e.*, almost what was fixed

[1] This is indicated by the fact that for some years the number of candidates successful in the concurrent examinations for the Home, Indian and Colonial Civil Services and occupying places high in the list who chose the Indian Civil Service showed a consistent decline as would appear from the following Return showing the number of candidates assigned to the

by Lord Salisbury in 1877 and altered in 1892 after persistent agitation by educated Indians. It was, therefore, criticised as a retrograde step. On the subject of how greater facilities might be offered for the recruitment of Indians the Commission felt unable to accept the suggestion for instituting simultaneous examinations in London and India, with common papers and a common list of successful candidates. Apart from many practical difficulties in conducting simultaneous examinations in two countries more than three thousand miles apart from each other, there was, in their opinion, the difficult problem of proper distribution of appointments between Europeans and Indians.

They recommended, however, the appointment of tried officers of the Provincial Civil Services to forty-one posts in the Indian Civil Service to be set apart for being filled up in accordance with rules to be framed under the statute of 1870. This was not to be the principal method of recruitment in India but only supplementary to direct recruitment by nomination or examination. These officers were, however, not to be regarded as members of the Indian Civil Service.

Another method suggested by certain witnesses and accepted by the Commission for increasing the number of statutory Indians holding Indian Civil Service posts was to recruit successful members of the Bar to fill superior judicial appointments ordinarily held by members of the Indian Civil Service. The Commission recommended that to begin with, forty posts of District and Sessions Judges should be earmarked for being filled by members of the Bar in accordance with the rules framed under the Statute of 1870. Like the members of the Provincial Civil Service holding Indian Civil Service posts they were also not to be members of that service.

These methods of appointing Indians to superior posts were to be combined with the system of direct recruitment in India partly by competition and partly by nomination. In the opinion of the Commission what was wanted was not so much a particular form of competition, as a method by which first, more Indians could be secured and secondly, that their admission was to be exactly on equal terms with those enjoyed by the members of the Indian Civil Service recruited in England. "It is in gratification of this deep-rooted sentiment,"

I.C.S. from the concurrent examinations for the Home, Indian and Colonial Civil Services (1901-1913).

(*Vide* Appendix IV to the P.S. Commission (1912-15) Report)

Year	No. of candidates assigned to the I.C.S. from		
	First 10	First 20	First 30 (in order of merit)
1901	8	14	21
1902	5	10	14
1903	5	12	18
1904	2	8	15
1905	2	9	15
1906	2	8	13
1907	5	10	17
1908	5	8	12
1909	2*	9*	15*
1910	2	9	14
1911	*nil*	4	7
1912	3	6	13
1913	3	6	10

* Including one candidate who resigned after allotment.

they observed, "that we see the possibility of harmonising the two apparently conflicting lines of thought on this much vexed question. Hitherto negotiations have failed because it has been supposed that the only way into the Indian Civil Service must be through a single and identical examination, whether held in one centre or in two, and that failing this, the best method that could be offered was a side entrance into specific posts and appointments as distinguished from the Service itself. With this we do not concur. The solution we offer is to have two separate channels of access to the Indian Civil Service itself; one in London which should be open to all alike without racial distinction and one in India open to statutory natives of India only." They fixed a quota of direct Indian recruitment through the latter procedure on the basis of the following calculation. They thought that besides those Indians who were successful at the London examination twentyfive per cent. of the total number of the Superior Civil Service offices should go to Indians. On the basis of 755 such offices at the time, this worked out at 189. Out of these 81 were to be filled, as we have already seen, by promotion from the Provincial Service and recruitment from the Bar, leaving 108 to be filled by direct recruitment in India. They calculated further that to maintain this strength direct recruitment of statutory Indians should take place at the rate nine annually. This, of course, was to be subject to revision every five years.

Of the nine to be directly recruited in India annually two were to be nominated by the Secretary of State on the advice of the Government of India from among the graduates of the various Universities, the remainder being selected on the results of a competitive examination conducted by the Civil Service Commissioners and open to candidates nominated on the advice of a Committee in touch with educational interests in each province. The candidates were to be graduates of over twenty and below twenty-two years of age on the date of examination. It was a form of limited competition combined with nomination, calculated to place the recruits on the same footing as those recruited in England. The recruits from both the sources were to be fused together during the three years of probation which they were to undergo in common in England, the seniority of the officers directly recruited whether in England or in India being determined on the results of the Intermediate and Final examinations during probation. Then there were detailed recommendations regarding the system of probation and training, salary, leave, pensions, and other conditions of service which we need not recount here. No action was immediately taken on these recommendations pending the outcome of the more comprehensive enquiry to be shortly undertaken by the Secretary of State and the Viceroy with a view to implementing the policy announced in Parliament on August 20, 1917. The orders that were eventually and hesitatingly passed on the recommendations of the Islington Commission during 1919-20 were merely of a stop-gap nature.

Round the World

A Plague-spot—

In our previous numbers we have commented on the barbarous nature of the laws in South Africa which deal with Asiatic immigrants and settlers. South Africa has always constituted a veritable plague-spot in this respect. Medieval superstitions and anti-social prejudices could not go further. Field-Marshal Smuts, an elder-statesman of the British Empire and a scholar and philosopher, has shown his transparent hypocrisy to the world by promulgating in the South African Assembly laws restricting severely the rights of Asiatics. Nothing can really exceed their perfidious nature. These laws apply to Asiatic Russians and Chinese as well.

Boers and Britons are alike in their anti-Asiatic feelings and in their race prejudices. After all, the Britons still labour under the delusions of the absurd concept: 'The White Man's Burden.' The Boers are a crude, albeit, a sturdy people. They have all the vices of rough pioneers who ride roughshod over the rights of others and regard the country in which they have settled as their sole property—their own "royal domain." An uncultured race, in their stolidity and homespun barren sentiments they are indeed the residuary 'cultural' legatees of the old Dutch colonisers who first settled in the shadow of the Table Mountain and later trekked across other parts of South Africa. The psychology of the early settlers of Cape Colony is still to be found, perhaps a trifle varnished, in the Boers of to-day. The crudities of the Old Testament have formed the bed-rock of their culture and civilisation. The *trekker* has always been a dour, unimaginative individual, and he has always regarded *Uitlanders* (Foreigners) with derision, especially Asiatic Foreigners who are considered even beneath contempt. These people are quite oblivious of the resurgence of Asiatic nationalist feelings and the determination of the Asiatic peoples not to submit to any more insults and contumely. The Old Order is changing. The iniquities of the Pegging Act will not be suffered in silence.

Last year Dr. Khare, the Member for Commonwealth Relations in the Viceroy's Executive Council, had given a promise in the Central Assembly that, if necessary, economic sanctions would be applied against South Africa. The situation has worsened considerably since then and Field-Marshal Smuts has dropped his mask. This is the correct, psychological moment for the application of economic sanctions against a country, which has shown itself thoroughly bereft of all decent and civilised feelings.

A Strange Historical Claim—

One of the few amusing incidents in recent weeks (which have been marked by political uncertainties and the hectic nature of the elections) has been the demand for the restoration of their kingdom by members of the Oudh ex-Royal family. A meeting was held by them at Lucknow. The claims which may be just and legitimate appear, however, very strange in their present-day context. They have all the elements of comic-opera. The resolution passed by the members of this ex-Royal family referred as follows:—"To the treaties concluded between the temporary representatives of the Government and the Kings of Oudh in 1801 and 1837 in which the clearest stipulation was made that the Kingdom of Oudh would revert to the possession of the House of Oudh upon the termination of those conditions which resulted in this temporary assumption." The resolution further adds: "In view of these treaty

obligations and the establishment of autonomous sovereign states in India as agreed between the British Government on the one hand and the Indian Political parties on the other, this meeting wishes to bring to the notice of the Cabinet Mission that no future constitutional settlement of the terrritories of Oudh without the consent of the House of Oudh will be legal, and the House of Oudh strongly pleads that the time has come for the termination of the trusteeship in respect of the territories of Oudh and urges for their restoration to the rightful owners."

Perhaps in the anarchic conditions of the latter part of the 18th century or in the early part of the 19th century the language of the claim would have been in accord with the spirit of the age. To-day, when the world has completely changed, such expressions " territories of Oudh " and " the restoration of the territories to the rightful owners" seem very much out of place. "Ownership" of a country by a family and "territories handed down as heirlooms" are Medieval conceptions. It is absurd to think that the United Provinces to-day could revert to the Oudh family—or, for the matter of that, to the Sharqi Sultans of Jaunpur. These are only aberrations, a nostalgia for the Past, and the only saving grace about them is that they have a quixotic appeal.

Trans-Jordan: Virtue out of Necessity—

Independence of a certain type has been granted by the British to the artificially created Arab State of Trans-Jordan. After World War I when Emir Feisal, son of King Hussein of the Hedjaz, received Iraq as a consolation prize for Syria, which had been the grave of his hopes for forming a vast and compact Arab Kingdom including the Lebanon and Syria, his younger brother, the Emir Abdullah, was given Trans-Jordania, a state with ill-defined and artificial frontiers and still more under British tutelage than Iraq. The family of King Hussein, who had helped Lawrence by revolting against the Turks, had somehow to be provided for. Their kingdoms, however, remained under British Mandatory régime and the British retained " interests " in Iraq, even after that country had become nominally independent. Oil had cast a magic spell over the British and because of that commodity they were not going to relinquish power so easily.

After World War II Britain has become a second-class Power and in the context of the present world—especially in Asia—she finds that she can scarcely cope with the burdens of Empire which have become for her too heavy and too oppressive. Britain feels it necessary to come to some sort of compromise in Egypt, in India and elsewhere in order to avert disasters. The Foreign Secretary Mr. Bevin's visit to Cairo and the British Cabinet Mission's visit to Delhi are symptomatic of this desire to avert an impending catastrophe and to salvage some souvenirs at least from the general destruction.

Trans-Jordan independence must be interpreted in this context. The protective shadow of the British Army will loom large there, as in Egypt, and the obduracy of the oil-interests will stand in the way of Trans-Jordan achieving a full independence.

Pleading for Bread—

Sir Ramaswami Mudaliar and the Indian Food Delegation have been in Washington stating the case for India and asking for a sufficient quota of wheat and rice in order to avert the impending famine which may well be the biggest and the bitterest famine in the history of the country. The Agent-General of the Government of India even waxed rhetorical when he spoke about " the beating of the wings of the Angel of Death." Apparently, however, neither facts and figures nor pathetic phrases have had much effect in obtaining for India her full quota.

The Delegation was sent to the Combined Food Board at Washington to plead with it to secure or rather to allot one million tons of rice and three million tons of wheat for 1946. It asked for 5,00,000 tons of rice and 20,00,000 tons of wheat and wheat substitutes for the first half of 1946, as the need of India was desperate. In response to this request the Board has allotted 1,45,000 tons of rice and 1·4 million tons of wheat and maize. Thus there is a cut of 40% in India's requirements and this cannot be offset by the paradox that India has become a member of the Rice Committee and of the Cereals Committee of the Combined Food Board. Meanwhile, Sir Ramaswami Mudaliar has given the assurance that he would report to the Government of India on the ways and means of making up the 40% deficit in the allotment.

It is interesting to note that heavier quotas have been promised to a war-scarred Europe, including even Germany and other countries which were only yesterday the bitter enemies of Britain and the U. S. A. Clearly even the foes of yesterday would benefit since they happen to be Europeans. Asiatic countries, compared with these, are to be treated shabbily. Blood is after all thicker than water.

S. K. C.

Reviews and Notices of Books

Congress and the Masses.—By Dr. H. C. Mookerjee, M.A., Ph.D. The Book House, 15, College Square, Calcutta. Rs. 4 only. Pp. 260.

Dr. Mookerjee enjoys a reputation for careful scrutiny of contemporary socio-political problems through a skilful handling of statistics. In course of his tours throughout the country as President of the All-India Council of Indian Christians and as its General Organising Secretary, he has had ample opportunities to know India at first hand and in her teeming villages. Never, however, has he depended upon impressions. He has checked them and has applied the basic test to the Indian National Congress—has it done any good to the masses? After all, the usefulness of the Congress has to be determined with respect to its service to the masses of India.

When the Congress Executive sanctioned Congress Ministries in the different provinces, the sincerity of its intention to serve the interests of the masses was evident. But poverty, hunger, nakedness, debt, disease and illiteracy can only be eradicated by patient working out of carefully thought out programmes for some considerable time. That time factor has not been on the side of the Congress so far. But there has been a sufficient interval to examine its credentials—its intentions as well as its capacity to serve the masses. Prohibition, temple-entry, liquidation of illiteracy and village indebtedness, the promotion of village industries—the various Congress Ministries braved the resentment and opposition of vested interests in order to launch vigorous campaigns on these fronts and to grant to the masses relief so long overdue. The author's observations on pp. 65-69 should be quoted wholesale in all books of this nature.

Mahatma Gandhi has, by example and precept, been trying to approximate the national life to the level of the masses. His latest declaration, preference for the *bhangis*, quarters for residential purpose, is of a piece with the rest of his life. It is the supreme test for him of any work which is presumed to be of national importance.

Dr. Mookerjee's book will be read with interest and profit and it will be useful as a reference book for those who deal with Indian questions.

The dedication to Mahadev Desai should be appreciated by all who realise what he did in the pages of the *Harijan*, by personal contact and also by an intelligent appreciation of the problem, to serve the masses.

"I fought for my country's freedom"—By Chitra P. Mehta. Hamara Hindustan Publication, Bombay. Eight annas.

How the vision is changing and how the young of today are thinking may be measured in this pamphlet, originally composed without any thought about its being printed and published. Probably that gave it the spontaneity which it has, or the theme itself may have brought it about. Srimati Chitra P. Mehta tells the story of her baptism with considerable *naivete*, and her simple account of the baptism in fighting for one's mother-country with the weapons of truth and non-violence has a charm of its own. How rumours grow in stirring times and affect the lives and thoughts of men and women and thus have their uses in stirring up the dormant idealism of many people is also narrated: it is an entertaining and instructive book. The atrocities committed by the police in India have also been vividly told. Rajkumari Amrita Kaur's Foreword, the beautiful Dedication and the beautiful song of Iqbal's —*Sare jahan se accha Hindustan hamara*—printed on the backside of the cover, all these increase the worth of the book. The type is clear and the body of the pamphlet is made of handmade paper.

P. R. Sen.

Ourselves

FELICITATIONS OFFERED TO THE VICE-CHANCELLOR

SENATORS' CONFIDENCE IN MR. BANERJEE

Felicitations were offered to Mr. P. N. Banerjee, the newly appointed Vice-Chancellor of the Calcutta University, by the Senate at its meeting on Saturday, April, 6, 1946.

Felicitating the Vice-Chancellor Dr. B. C. Roy said that this day numerous problems are facing the University. He hoped that Mr. Banerjee would apply all his enthusiasm, skill and vast experience to do justice to the work of the University.

Mr. A. K. Chanda, Director of Public Instruction, said that Mr. Banerjee had taken charge at a critical time and he was sure that he would be able to tide over the difficulties.

The Hon'ble Mr. Justice C. C. Biswas stated that Mr. Banerjee knew what the University expected of him. The problems of the University were many and those would require all his intellectual and moral qualities.

Dr. Syamaprasad Mookerjee said Mr. Banerjee had been connected with the Post-Graduate Department for the last 30 years. There would be none in the University who could hesitate to offer him whole-hearted co-operation in his great task. What they required for the present was to decide the part which the University of Calcutta would play on the eve of the impending changes in the country.

Replying, the Vice-Chancellor, Mr. P. N Banerjee, said that he was overwhelmed with the kind words that were showered on him. He could not forget that the Chair had been previously occupied by distinguished and illustrious men. He knew very well the great task that awaited them all. They lived in such stirring times that although the greatest war in the world had indeed ended, its aftermath continued still. It would be his task to establish in the academic world that harmony between all races, castes and creeds which would enable this University to develop into a family of nations. It would be his task and the task of the Senate to establish better relationships between the Provinces of Bengal and Assam as also with other Universities. On the eve of great changes the University of Calcutta which was sanctified for its century-old tradition must play an important part. All the departments of the University required vitalization. It would be his effort also to stimulate researches in domains other than Arts and Science. He must bring this University into closer contact with the student community for whose benefit every University in the world existed. The youth, he knew, were restless and they became impatient and sometimes turbulent in view of impending changes. He hoped that with the co-operation of all he would be successful in canalising the restless energy of the youth through useful channels.

* * * *

THE PRINCIPALS' CONFERENCE

A Conference of Principals of Calcutta Colleges was held on Saturday, the 30th March last, at the Darbhanga Hall of the University. This was a new departure in the administrative life of the University and will be a permanent feature and will also include Principals of Mofussil Colleges in Bengal and Assam who will be invited to subsequent Conferences.

The Vice-Chancellor, Mr. P. N. Banerjee, who presided over this first Conference stated in his inaugural address that he was going to make this type of Conference a regular feature of University work with the concurrence and help of the Principals of the various Colleges and he felt that this would indeed result in strengthening the bonds between the University and its Constituent Colleges.

The Agenda consisted of many varied and interesting items. The items dealt with were (1) Discipline in Colleges, (2) Students' Unions, (3) Inter-collegiate Co-operation, (4) Better Co-operation between the University and Colleges. (5) The Percentage System and the Tutorial System, (6) Contact between Colleges and Students, (7) Health and Hygiene among Students, from the point of view of (*a*) Residence, (*b*) Diet, (*c*) Physical Culture, (*d*) Excursions, (8) Calcutta University Training Corps, (9) The Status and Salaries of Professors and Lecturers, (10) Application of College Code—Salaries of College Teachers, (11) Poor Students' Fund.

The Vice-Chancellor stressed the importance of Discipline in his speech. Inspite of his recent appeal to the Public of the Province (published in the daily papers) unsavoury incidents were still taking place in the various Examination Centres. Student Unions, continued the Vice-Chancellor, sometimes suffered from the influence of extra-academic organisations which tried to override the decisions of the proper authorities. The question of Students' Residence was also

very important since in most hostels there was tremendous pressure on accommodation with consequent overcrowding. Naturally, all this was detrimental to the health of the students. Considering the extra-curricular activities of the students there was a lack of regular attendance in the Calcutta University Training Corps. The Vice-Chancellor asked the Conference to consider and think over such questions as the Percentage System—whether it was necessary or not, the necessity of modifying the College Code and other matters.

A very lively discussion centred around the questions of Discipline in Colleges and the Percentage System, and many Principals as well as the Inspector of Colleges, University of Calcutta, entered into a brisk debate on these topics. Many interesting suggestions were offered. These would be embodied in a Report of the University and circulated amongst Principals of Colleges outside Calcutta in Bengal and Assam, so that when all the Principals meet again at the next Conference the stage may be reached when resolutions could be passed.

This novel and interesting function sounded the note of *entente cordiale* between the University and the different Colleges.

* * * * *

MR. NILRATAN MAJUMDAR

Mr. Nilratan Majumdar, B.Sc., G.D.A., A.I.C.W.A., R.A., Audit Officer, University of Calcutta, has been elected an Associate Member of the Indian Institute of Cost and Works Accountants.

We offer him our congratulations.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

CHANGES IN THE REGULATIONS

Notification No. R.7

It is notified for general information that the following changes in the Calcutta University Regulations have been sanctioned by Government:

Chapter VII—(*a*) In Section 5, the head 'The Secretary to the Post-Graduate Department' and the Section *be replaced by* the following :—

'Secretaries to the Post-Graduate Departments in Arts and Science

There shall be a salaried and whole time Secretary to the Council of Post-Graduate Teaching in Arts and its Executive Committee and also a salaried and whole-time Secretary to the Council of Post-Graduate Teaching in Science and its Executive Committee. The Secretary shall discharge such duties as the Executive Committee concerned may decide, provided that if the duties proposed to be assigned by the Executive Committee concerned are in conflict with any of the existing regulations as contained in Chapter XI, the Senate will decide whether such modification should be made or not. He shall be appointed by the relevant Executive Committee, subject to confirmation by the Senate.'

(*b*) In Section 9, line 3, the words 'the Secretary' *be replaced* by the words 'the Secretaries.'

Chapter XI—(*a*) In Section 25B, line 22, the sentence 'The Secretary.....*ex-officio*' *be replaced* by the sentence 'The Secretaries of the Post-Graduate Departments in Arts and Science will be the Joint Secretaries of the Committee *ex-officio*.'

(*b*) Section 26 *be replaced* by the following :—

'There shall be a salaried and whole-time Secretary to the Council of Post-Graduate Teaching in Arts and its Executive Committee and also a salaried and whole-time Secretary to the Council of Post-Graduate Teaching in Science and its Executive Committee. The Secretary shall discharge such duties as the Executive Committee may decide, provided that if the duties proposed to be assigned by the Executive Committee concerned are in conflict with any of the existing regulations as contained in Chapter XI, the Senate will decide whether such modification should be made or not. He shall be appointed by the relevant Executive Committee, subject to confirmation by the Senate.

Each Secretary shall be assisted by a permanent staff of subordinate Assistants and servants.'

Chapter XXVIII—In Section 1, the word 'Secretary' in the 2nd and 3rd paragraphs *be replaced* by the word 'Secretaries.'

Senate House,
The 5th March, 1946.

J. CHAKRAVORTI,
Registrar.

Notification No. Misc. R.8

It is notified for general information that the following changes in Ch. XXXVII of the Calcutta University Regulations relating to the M.Sc. Examination in Botany have been approved by the Government with effect from the Examination of 1945:

In page 387 : (1) *Remove* the words 'Botany and' in the para dealing with Botany and Physiology.

(2) *Add* new para as follows :— "In Botany there shall be five theoretical papers of one hour's duration each : Papers 1-4, dealing with the common topics shall carry 75 marks, each, and paper 5 dealing with the topic for detailed study shall carry 100 marks. The practical examination shall be conducted by five papers extending over at least six days. Papers 1-4, dealing with common topics, shall extend over 4 days at least, and carry 75 marks each. The fifth practical paper, dealing with the topic for detailed study, shall extend over two days at least and carry 100 marks.

In page 404 : *Replace* the last para under Botany by the following :—

"Five theoretical papers, each of 4 hours' duration shall be set under the above heads. Papers 1-4, dealing with common topics under (1)—(4) above shall carry 75 marks each. Paper-5, dealing with the topic for detailed study, shall carry 100 marks.

The practical examination shall be by five papers. Papers-1-4, dealing with common topics, shall extend over at least 4 days and carry 75 marks each. Paper 5 dealing with the topic for detailed study shall extend over two days at least and carry 100 marks.

In page 414 (1): In place of "20 marks" put "25% of the total marks"

Senate House,
The 5th March, 1946

J. CHAKRAVORTI,
Registrar.

Notification No. Misc. R.9.

It is notified for general information that the following changes in the Calcutta University Regulations relating to Chapter XX-XXIII (M.A. Examination) have been sanctioned by Government.

(1) In Chapter XXIII (M.A. Examination) under the head "Political Economy and Political Philosophy" (pp. 270-71 of the Regulations, Edition of 1945), the Syllabus under Papers I, II, III, IV and V *be replaced* by the following :—

Papers I and II	...	Principles of Economics (Principles to be studied with special reference to Indian conditions as far as practicable).
Paper III	..	Principles of Political Science.
*Paper IV	..	Public Administration including Administration in India.
Paper V	..	Indian Economics with a special study of Indian Finance and of select problems to be prescribed by the Board of Higher Studies from time to time.

*It is contemplated that at the examination one-half of this paper will consist of questions relating to India.

(2) Under papers VII and VIII (p. 271 of the Regulations) the words "two papers.... subjects" *to be replaced* by the following :—

"Two papers on *one* of the following subjects (with special reference to Indian conditions as far as practicable) :— "

The above changes will be given effect to from the examination of 1948.

Senate House,
The 29th March, 1946.

J. CHAKRAVORTI,
Registrar.

DATES OF EXAMINATIONS

1. The next M.B. Examinations will be held from Monday, the 20th May, 1946.

Applications and fees for admission to the examinations should reach the Controller's Office not later than Monday the 29th April, 1946.

2. The next Engineering Examinations will be held from Monday, the 20th May, 1946.

Applications and fees for admission to the examinations (I.E., B.E., B.Met.) should reach the Controller's Office not later than Wednesday, the 24th April, 1946.

3. The next Law Examinations will be held from Monday, the 24th June, 1946.

Applications and fees for admission to the examinations (Preliminary, Intermediate and Final Law) should reach the Controller's Office not later than Monday, the 20th May, 1946.

4. The Next M.L. Examination will be held from Monday, the 9th December, 1946.

Applications and fees for admission to the examination should reach the Controller's Office not later than Monday, the 9th September, 1946.

5. The examination for the Teachers' Training Certificate in Geography will be held from Wednesday, the 1st May, 1946.

Applications and fees for admission to the examination should reach the Controller's Office not later than Friday, the 12th April, 1946.

6. The examination for the Diploma in Librarianship will be held from Monday, the 24th June, 1946.

Applications and fees for admission to the examination should reach the Controller's Office not later than Friday, the 24th May, 1946.

Senate House,
The 4th April, 1946.

B. B. DUTT,
Controller of Examinations.

Other Notifications

Press Note

SCHOLARSHIPS FOR SCHEDULED CASTE STUDENTS

With a view to improving the educational and economic condition of the Scheduled Castes, the Government of India have decided to give scholarships for the year 1946-47 to students belonging to these classes in British India who wish to pursue their studies in scientific and technological subjects beyond the Matriculation stage. These Scholarships are tenable in India only. No scholarships for studies abroad will be awarded by the Board this year.

The amounts awarded will cover the entire cost of education including the tuition fee and other maintenance charges. In the case of Shorthand and Typewriting short period stipends of the value of Rs. 20 p.m. will be awarded.

The courses for which awards will be available are :—

(1) Intermediate with Science, (2) B.Sc. (Pass or Honours), (3) M.Sc., (4) Engineering, (5) Technology, (6) Medical, (7) Agriculture, (8) Teacher's Training and (9) Shorthand and Typewriting.

Women students offering Arts subjects in the Intermediate and Graduate courses will be eligible for the award of Scholarships provided they give an undertaking that they will pursue the Teacher's Training course at the end of their approved courses of study. If they do not fulfil this condition they will be required to refund the amount of their scholarships.

Applications have been invited through advertisements in newspapers and should be submitted in the prescribed form through the Head of the Institution attended or last attended by the candidate and sent to the Secretary, Scheduled Caste Scholarships Board, C/O Department of Education, New Delhi. The last date for the receipt of applications is April 30th, 1946.

EDUCATION DEPARTMENT, NEW DELHI,
February 15th, 1946.

CALCUTTA UNIVERSITY PUBLICATIONS

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These volumes contain essays contributed by the friends and admirers of the late Sir Asutosh Mookerjee on the occasion of the Silver Jubilee of his attaining the Degree of Doctor of Law, of the University of Calcutta.—

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THE

CALCUTTA REVIEW

MAY, 1946

THE CONSTITUTION OF CANADA AND ITS LESSON FOR INDIA

TRIPURARI CHAKRAVARTI, M.A.
Department of History, Calcutta University

THE CONSTITUTION of a country is relative to its history. It cannot be expressed in a single, formal document. It cannot also be imported wholesale from outside. The constitution, again, is not merely a statute, even if the sovereign legislature of a country enacts such a statute to give the people a constitution. It is a living, growing thing, capable of giving to the most rigid instruments of government a remarkable elasticity. It is common experience that in the history of different political constitutions, legal principles or rigid doctrines ultimately yield to social facts. Edmund Burke, in the debate on the Quebec Bill in the British Parliament, in 1774, uttered these memorable words: "I shall never be induced to consider government in the abstract." Viewed in this light, it is difficult for India to borrow and to assimilate the principles of the Canadian Constitution which has flourished in a different atmosphere, and in another historical setting. Still, we learn from the examples of others; we learn by analogy. In this way, certain features of the Canadian Constitution have got an irresistible appeal for India. Canada's federal constitution, which was ushered into existence by the British North America Act of 1867, has wonderfully reconciled diversity with unity, communal interests with national solidarity; it has adjusted nationhood and locality, and has made possible the growth of a larger loyalty among the people in place of narrow, local or sectional loyalties. It has promoted a union—'a union,' as Robert Baldwin, one of the fathers of the Canadian federation, once said "a union not of mere parchment or of paper but of hearts and of freeborn men." The result is that the Canadian nationhood to-day is not a geographical expression—it is not a name on a map. It is a social and human thing—it is a society. In the far-off days of 1864-67, the men who saw the vision and made the Dominion of Canada acted by faith; they deliberately looked

forward to a day when the people of Canada would forget that they were English Canadians, or French Canadians, Novascotians, New Brunswickers, and so on, and would like to be called 'Canadians.' And yet the makers of the constitution—the fathers of the federation, did not lose sight of the fact that certain 'fundamentals' must be guarded and protected from all change, unless the change could be accomplished by the unequivocal consent of the province or provinces concerned. Such are, for example, the French language, the provincial control over education, separate schools, the solemnisation of marriage, the civil code and procedure in Quebec, and so on. These fundamentals were recognised by the British Parliament, in the case of Canada, as early as the Quebec Act of 1774, and they were incorporated in toto in the present constitution by the British North America Act of 1867. The achievement was astonishing. It impressed profoundly that far-sighted British Statesman, Lord Milner, who delivered himself as follows at Winnipeg in 1908: "United Canada is a great, accomplished fact to-day. And it has become so without loss of individuality in the several and very diverse states which compose it, and without violence being done to their distinctive character and traditions."

This utterance of Lord Milner is at once thoughtful and significant. Canada is united—"federally united into one Dominion under the Crown with a constitution similar in principle to that of the United Kingdom." That fact is fundamental, and must govern every approach to the subject. But within the framework of unity, there is ample room for the individuality of the several and very diverse provinces which are to-day as many as nine in number. These provinces are real political entities. They have got their own provincial constitutions. Provincial legislatures possess specific powers of legislation which may be said to be almost absolute. Such exclusive powers of the provincial legislatures include also the amendment of the constitution of the province. These are considerable powers indeed for the provinces in Canada. All the same, provincial 'rights' have their limited or defined sphere of action; they are not encouraged to become national wrongs.

This balance or equipoise between provincial rights and national interests is perhaps the most noteworthy feature of the Canadian Constitution. The British Parliament as early as 1774, by the Quebec Act, began the task of safeguarding the rights and interests of the French-Canadians in Canada. That Act gave protection to the three main elements of the French-Canadian nationality —the Roman Catholic religion, the French language, and the French Civil Law. The Canadian Constitutional Act of 1791, sponsored by Younger Pitt, gave the English citizens and the French citizens in Canada separate spheres of action, or separate governments. But the Constitutional system of 1791 was vitiated by its want of trust in the elected representatives of the people. Pitt made arrangements for representative and not responsible government in Canada. The breakdown of Constitutional government in the two Canadas in 1837 led to the appointment of Lord Durham as High Commissioner. Durham in his historic report recommended the introduction of responsible government. This was

wise and statesmanlike advice no doubt. But Durham made a great mistake, when he suggested that the two Canadas, British and French, should be re-united in one province. Deeply impressed by the evidence of the cleavage between the French and the English, Durham thought that the policy of the Quebec Act had been proved a failure, that the policy of toleration had been mistaken, and he advised that an attempt should be made to submerge French-Canadian nationality in British. Accordingly, in 1840, French Canada and British Canada were reunited in one province. But the idea of 'anglicisation' recommended by Durham to be had soon abandoned. The forcible political fusion of the two races was impracticable, and by the federation of 1867, united Canada was re-divided into the provinces of Ontario and Quebec. Thus, once more, the French-Canadians were free to control their own domestic life in their national homeland on the St. Lawrence. The French-Canadians regained, so to speak, their right of self-determination.

Political India has much to learn from the Canadian example. India is a polyglot community. She is, again, sub-divided into different nationalities with different cultures and different religious faiths. A unitary constitution for such a vast country, comprising so many races or nationalities, is bound to prove unworkable, if not positively mischievous. The remedy lies in a well-conceived plan of federation. This remedy was clearly envisaged in the Montagu-Chelmsford Report of 1918. Federation on the Canadian model was definitely recommended for India by the Nehru Report in 1928. Unfortunately, the authors of the Nehru Report could not adequately solve the problem of minorities in the constitutional scheme which they devised. Canadian Federation, inspite of its obvious merits, is a federation with a unitary bias. The minorities in India, especially the great Muslim Community, could not feel happy under such a scheme. The proper solution of the problem, therefore, seems to be the adoption of the Canadian plan no doubt, but with certain changes and modifications. Some such changes or modifications were suggested by Mr. Jinnah at the All Parties Convention in Calcutta, in December 1928. Mr. Jinnah, speaking as an Indian, was then prepared to accept federation, but with proper safeguards for the Muslim community. One such safeguard was that the residuary powers in the future federal constitution of India should vest in the provincial units. This recommendation made by Mr. Jinnah was not acceptable to the All Parties Convention in 1928. But the All-India Congress Committee at Bombay in August 1942 veered round to the position of Mr. Jinnah and recommended a federal constitution for India with the largest measure of autonomy and residuary powers for the provinces. This recommendation marks a departure, to a certain extent, from the Canadian pattern, no doubt, but it is justified in the different circumstances in India, for Indian federation is not merely a question of political union, but is one based on race, religion, cultural traditions, geography and economics. The wisest thing, therefore, for Indians to do, would be to set about fashioning a multi-national state which is not merely richer in its complexity and variety than a uni-national state, but which is also,

as Lord Acton argued long ago, a higher species of political organism, a greater achievement in civilised life, provided that its component nationalities are at once free and united. In the long run, the unity of the whole is all the stronger for the diversity of its parts. But the all-compelling sense of unity must be there. For there, in truth, is the issue. Am I an Indian? The answer, if 'yes,' does not destroy provincial powers; it integrates them in a political entity. The answer, if 'no,' leaves the entire problem unsolved. Mr. Jinnah's latest pronouncement that he is not an Indian raises an issue which is unheard of in the entire history of India. India's geography, past history, common cultural traditions, relations with her neighbours in Asia, defence, and finally the problem of finding food for fourhundred millions of Indians point to the lesson that she must have some sort of Central Government to preside over the autonomous territorial units of different national homelands in this vast country.

THE BENGAL AND ORISSA FAMINE (1865-66)

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THE TERRIBLE mortality caused by the Bengal and Orissa famine of 1865-66 showed the utter helplessness of the British Government to deal with the food crisis, led to a searching enquiry and laid the foundations of a Famine Administration in India. " The Orissa Famine was the most intense India had seen. It stood almost alone in this, that there was (till a comparatively late period) almost no importation, and the people, shut up in a narrow province between pathless jungles and an impracticable sea, were in the condition of passengers in a ship without provisions."[1]

Balasore, Cuttack and Puri were the Regulation districts of Orissa.[2] Nearly the whole of this tract is of an alluvial character, a flat rice country. It is intersected by a large number of streams crossing in their passage from the hilly country to the sea.[3] In Cuttack there is a large river, the Mahanuddee.[4] Besides these low districts, there is an enormous tract of the hilly country of the interior. It was ' Non-Regulation ' area and under chiefs exercising hereditary jurisdiction in subordination to the Commissioner of the division.[5] Orissa was administered by a Commissioner in subordination to the Lieutenant Governor of Bengal.[6]

The premature cessation of the rains of 1865 was the chief cause of the famine. When the middle of October (1865) passed without signs of rain, the alarm became very serious and when the 20th was passed, the whole country was in a panic; the rice trade was stopped; the country ceased to supply the towns; and at both Cuttack and Puri the bazaars were closed.[7] These were the early symptoms of the famine and yet Mr. Ravenshaw, the Commissioner, disregarded them completely and wrote to the Bengal Government that the grain dealers had taken advantage of the prospect of a short supply to combine to raise their prices and cause a panic.[8] The Bengal Government agreed with the Commissioner's opinion that it was not desirable for Government to interfere with private trade.[9] The policy of non-interference was the cardinal principle of the British Government of that day. The policy of *laissez faire* was very popular and the idea of Government price control or even import of food grains, through Government agency, was considered to be as undesirable as interference with private trade. In highly

1 Buckland: *Bengal under the Lieutenant Governors*, i, p. 333.
2 Orissa Famine Commissioners' Report, pp. 7-8.
3 *Ibid.*
4 Hunter: *Orissa.*
5 Orissa Famine Report, pp. 7-8.
6 *Ibid.*
7 *Idem*, p. 26.
8 Ravenshaw to Bengal Government, No. 74, 22 Oct., 1865; Orissa Famine Report, vol. ii, Appendix, p. 22.
9 *Ibid*, and Bengal Government to Commissioner, Cuttack, No. 5969, 23 Oct., 1865; Appendix, p. 22.

industrialized countries like England, the policy of *laissez faire* produced the worst evils of the factory system—long hours of work, scanty wages, employment of women and children in mines, insanitary condition of factories, etc. In agricultural countries like India, strict adherence to the policy of *laissez faire*, particularly in times of famine, worked havoc. The policy of non-interference with trade, coupled with the geographical isolation of Orissa,[1] and the utter administrative incapacity of the local officers and the Bengal Government,[2] resulted in wide spread disaster.

Baboo Ramakoy Chatterjee, Deputy Magistrate of Puri, being not influenced by the European political theories but keenly alive to the sufferings of his fellow countrymen, brought 'scarcity and highly critical time' to the Magistrate's notice and strongly urged the authorities to take steps for checking the high price of rice.[3] Mr. Barlow, the Magistrate of Puri, wrote to Mr. Chatterjee to encourage the zemindars to open some shops for selling rice.[4] Mr. Chatterjee induced the zemindars to open some shops for selling rice.[5] Crowds at these depots were managed with the help of the police.[6] "The sale continues generally from 6.30 to 10 A.M. but the people are lying down whole day and night near the muths (depots) and follow me wherever I go. The poorer classes are suffering most."[7] When Mr. Barlow brought these facts to the notice of the Commissioner[8] the latter stated his belief that there was no danger of impending famine.[9] Similarly when Mr. Musprat, the Collector of Balasore, forwarded a petition from certain zemindars praying for time to pay the revenue on the ground that the crops were ruined and the ryots could not pay their rents,[10] Mr. Ravenshaw recommended to the Board of Revenue the rejection of the petition with the remark—"The improvidence of the ryots is no reason why the zemindars should be exempted from payment on the proper date."[11]

On 27th October, 1865, Mr. Ravenshaw submitted to the Bengal Government a detailed report.[12] He admitted that not only the people but even the cantonment authorities found great difficulty in procuring rice, and yet he struck a confident note : "There is without doubt plenty of grain in the country, and I am confident that sooner or later it will find its way into the market. I am confident that the present difficulty will subside."[13] Mr. Ravenshaw's exuberant confidence, so fundamentally at variance with the actual facts, shows clearly that he was entirely out of touch with the needs of the masses. The Famine Commissioners rightly held that Mr. Ravenshaw's opinions "were rash and

1 Lawrence's Minute, 20th April, 1867; Home Public Progs., 24th June, 1867 para. 1.
2 *Idem*, para. 2.
3 Chatterjee to Barlow No. 68, 25th Oct., 1865, Appendix, p. 10.
4 Barlow to Chatterjee, 26th Oct., 1865, Appendix, p. 11.
5 Chatterjee to Barlow, 29th Oct., 1865, Appendix, p. 13.
6 Chatterjee to Barlow, 1st Nov., 1865, Appendix, p. 13.
7 *Ibid.*
8 Barlow to Ravenshaw, 8th Nov., 1865, Appendix, pp. 14-15.
9 Ravenshaw to Barlow, 14th Nov., 1865, Appendix, p. 18.
10 Musprat to Ravenshaw, 26th Oct., 1865, Appendix, p. 18.
11 Ravenshaw to Board of Revenue, 20th Oct., 1865, Appendix 19.
12 Ravenshaw to Bengal Government, 27th Oct., 1865, Appendix, pp. 24-26.
13 *Ibid.*

founded on wholly insufficient information. He was entirely new to the division, had never seen the district, and was not in a position to form confident opinions opposed to those which he received from the Collectors, who in fact themselves had as yet no sufficient opportunity of forming complete opinions."[1]

On 31st October, 1865, the Bengal Government called for a comprehensive report from the Board of Revenue.[2] On 6th November, Mr. Ravenshaw again reported to the Bengal Government that though the price of the rice had not fallen in Cuttack, supplies were procurable with much greater facility; but in Puri the greatest distress prevailed and rice was not procurable in the bazaar.[3] On 11th November, Mr. Money, Collector of Cuttack, requested Mr. Ravenshaw to inform him as to whether enquiries into losses by drought were to be made with a view to remissions of revenue.[4] The Board of Revenue agreed with the opinion of Mr. Ravenshaw[5] that it was not necessary to make any general enquiry into losses for drought, as such enquiries tended to raise expectations, which, not being realized, must result in discontent and disaffection.[6] The Board ordered that no remissions were to be granted, and all hopes of receiving any were to be positively barred.[7] A local enquiry into the loss of crops would have greatly helped to correct the sanguine view of the Commissioner but these decided orders of the Board of Revenue put a stop to such enquiry and thus a golden opportunity of having accurate information about the ravages of famine was lost. The Famine Commissioners rightly condemned the proceedings of the Board: "We think that the Board were not justified in passing these decided orders. Their own orders of a few months previously distinctly recognised the claim to remission on account of general calamities of season, and there was certainly no ground for assuming that the failure of 1865 in Orissa, and more especially in Pooree, did not amount to a general calamity. The effect of the orders was to stop all such enquiries. It did so stop them. The Collector of Pooree at once desired the officers making enquiries to discontinue operations; the extent to which the crops had failed and the consequent failure of the supply of food on which the population had to rely, were not made known to the higher authorities."[8] The Board advanced the following arguments to justify their policy of stopping enquiries about loss of crops[9]:—

(*i*) They had every hope that famine would nowhere supervene.

(*ii*) They were of opinion that it was of great importance to induce the zemindars and people to help themselves to the utmost, and they had an impression that, if they initiated any organized system of enquiry, it would tend to hinder the operation of self-reliance and self-dependence.

1 Report, p. 30.
2 Bengal Government to Board of Revenue, 31st Oct., 1865, Appendix, p. 26.
3 Ravenshaw to Bengal Government, 6th Nov., 1865, Appendix, p. 27.
4 Money to Ravenshaw, 11th Nov., 1865, Appendix, p. 29.
5 Ravenshaw to Board of Revenue, 13th Nov., 1865, Appendix, p. 30.
6 Board of Revenue to Ravenshaw, 21st Nov., 1865, Appendix, p. 30.
7 *Ibid.*
8 Report, p. 36.
9 Board of Revenue to Bengal Government, No. 1510M, dated 15th Aug., 1867, Supplement to the Gazette of India, 21st Dec., 1867, para. 71.

(*iii*) They had no personal experience of famine.

(*iv*) They had no idea that eventually there would prove to be an absolute deficiency of food anywhere.

The arguments are puerile and unconvincing. The Government of India rightly censured the Board of Revenue for not performing their duties efficiently since "they neither took proper measures to obtain official information nor rightly estimated the gravity of that which reached them."[1]

The Board of Revenue, in submitting to the Bengal Government their Report of 25th November, 1865, did not realize the gravity of the situation.[2] They remarked: "Speaking generally, prices throughout the country were stated to be almost double the ordinary rates, and it may be assumed, from the high prices which have ruled of late years, that the stock of grain held in the country is not very large. Even if this be so, the Board see no reason to doubt that the present crop will suffice to provide food for the actual necessities of the people. This is a very important point, for if this opinion can be relied on, there will be no *famine*. The Board fully believe that it can; and they have some hopes that prices will not be materially more unfavourable throughout the year than they now are. For the labouring population, not in a position to profit by the high prices, suffering, though the Board humbly trust not generally famine, is in store this year."[3] To mitigate this evil, the Board suggested the following remedial measures:—

First, the early and regular publication of the retail prices current in each district. This, the Board thought, would ensure the application of the ordinary laws of political economy, which could alone, in a case of so wide-spread scarcity, afford real relief. "All that the Government can do is to encourage and facilitate their operation. There can be no doubt that it is altogether beyond the power of Government to mend matters by any extraordinary operation in contravention of those laws. Even if it be true, as has been often asserted (though the Board are by no means prepared to admit that it is certainly the fact), that the operation of these natural laws is in this country slow and uncertain, it follows only that it is more clearly the duty of Government to do nothing that can clog or impede their working, and that it must direct its efforts to the removal of the obstacles and to the promotion of confidence among grain dealers."

(*ii*) "All that the Government can really do, certainly all that it is necessary for it to do at present, is to encourage and assist in the employment of the labouring classes, especially in those districts where the distress is greatest."

(*iii*) Landlords should be encouraged to help the famished population. The Government had created powerful landlords by the permanent settlement of Bengal in 1793 in the hope that they would assist the agricultural population in times of scarcity. "It must always be an important object of public policy

1 Government of India to Bengal Government, No. 4193, dated 4th Sep., 1867, Supplement, *op. cit.*

2 Board of Revenue to Bengal Government, 25th Nov., 1865, Appendix, pp. 31-35.

3 *Ibid.*

in Bengal to encourage and, by every moral force, compel those gentlemen, who make, many of them, enormous profits, in ordinary years, to assume when occasion arises, the obligations and responsibilities that undoubtedly lie upon them."

(*iv*) " It is of the utmost consequence to wean the people of the country from the habit of relying upon Government for help, in circumstances in which no one but themselves can really materially help. In this view it is important that the Government should leave no expectation outstanding, that it will be prepared to make an attempt at general assistance which, in the present case, it could certainly not render to any good purpose. Even where famine actually supervenes, the chief, if not the only, reliance must be upon the efforts of local private liberality." Here in a nutshell is the theory of the economic individualism of *laissez faire*.

The following are a few typical examples of how the theory of *laissez faire* worked in actual practice :—

(*i*) On 3rd November, 1865, Messrs. Gisborne and Co. (of Calcutta) strongly urged on Government the necessity of importing and storing grain to meet the impending famine.[1] The Board of Revenue rejected the proposal as they held that the extent of the calamity had been considerably exaggerated in Messrs. Gisborne and Co.'s letter.[2] The Board thought that there would be suffering but no famine.[3] They were strongly opposed to the policy of Government undertaking the duty of purchasing and storing grain.[4] " The Board are thoroughly convinced that the Government cannot, under any circumstances, interfere with the course of trade or take upon themselves the duty of traders without doing positive mischief. If it be for the benefit of the country that grain should be brought from Burma and distributed through portions of Bengal, it will no doubt be done by the thousand natural channels of trade far more economically and far more effectually than it would be possible for the Government to do it. The Government has command neither of the funds nor the agency which would be necessary for undertaking the gigantic enterprise suggested by Messrs. Gisborne and Co. Were they to attempt a huge monopoly of this kind, the operations of the ordinary traders would be paralyzed and an infinitely inferior agency substituted. Whatever Government does must be done, the Board are very sure, so as to encourage and assist the natural course of trade and to avoid causing a want of confidence among traders. The people of this country are too prone to expect Government to do everything for them ; the Government simply cannot materially help them. It is also most important to make it clear that the State will not relieve from their responsibilities the wealthy landowners who have been created by the permanent settlement."[5]

(*ii*) On 25th November, 1865, the Collector of Puri sent to the Board of Revenue the following telegram—" Starvation at Parricod, Mallood ; deaths

[1] Gisborne & Co. to Lieutenant Governor, Bengal, 3rd Nov., 1865, Appendix, pp. 129-130.
[2] Board of Revenue to Bengal Government, 9th Nov., 1865, Appendix, pp. 130-131.
[3] *Ibid.* [4] *Ibid.* [5] *Ibid.*

increasing. District Superintendent viewed distress. Men deserted and families destitute."[1] It was resolved to send 250 bags of rice from Burma by a coasting steamer.[2] But the rice was not sent because the Steam Company was not willing to take so small a despatch, especially on a difficult shore.[3] The Famine Commissioners pathetically remarked : " Mr. Barlow went out to land the rice, the people even assembled to eat it, but it never came."[4]

(*iii*) At a time when his presence in the famine-stricken area was absolutely necessary, Mr. Ravenshaw left for the Tributary Mahals towards the end of November, 1865 and was absent for upwards of two months.[5] He penetrated very far into the hill country, visiting parts scarcely seen by any European before ; his correspondence was delayed many days.[6] The Famine Commissioners remarked : " We think the absence of the head of the division at such a time very unfortunate. It does not appear that there was any political matter of really great importance requiring the Commissioner's presence in the Mahals visited by him at this time."[7]

(*iv*) The Government had started relief works and sensible relief might possibly have been afforded to the suffering population if the Government had not made the mistake of insisting on payment in cash wages rather than the supply of food to the labourers.[8] On 29th November, 1865, Mr. Barlow submitted a scheme for relief works on a large scale in roads running across the district, and suggested that wages in food should be given and grain should be imported and stored for this purpose.[9] Mr. A. G. Crommelin, Superintending Engineer, Cuttack, recommended the scheme, including the payment of labourers in rice.[10] The Bengal Government while sanctioning expenditure of Rs. 44,000 and 25,000 on Cuttack-Ganjam, and Cuttack-Puri roads, added : " It has been suggested that the relief should be given in the shape of wages in grain ; but it is not desirable that the officers of the Public Works Department should be concerned in any arrangement of this kind."[11] The Board of Revenue therefore rejected Mr. Barlow's proposal for importing and storing rice.[12] But in January, when the situation worsened and rice could not be procured in Puri, Mr. Barlow wrote a letter (15th January, 1866) to the Executive Engineer, urging the necessity of purchasing food for the labourers.[13] Lt. G. Nolan, the Executive Engineer, was considerably impressed by this letter and recommended that the Public Works Department should advance money to the civil authorities for purchasing rice because " not only our works, but the people's lives are depending on an

1 Telegram from Barlow to Board of Revenue, 25th Nov., 1865, Appendix, p. 49.
2 Beadon to Grote, 28th Nov., 1865, Appendix, p. 51.
3 Report, p. 41.
4 *Ibid.*
5 *Idem.*, p. 37.
6 Lawrence's Minute, 20th April, 1867, para 7, *op. cit.*
7 Report, p. 37.
8 *Idem*, p. 41.
9 Barlow to Ravenshaw, 29th Nov., 1865, Appendix, p. 56.
10 Crommelin to Bengal Government, 18th Dec., 1865, Appendix, p. 71.
11 Bengal Government to Crommelin, 19th Dec., 1865, Appendix, pp. 73-74.
12 Board of Revenue to Ravenshaw, 22nd Dec., 1865, Appendix, p. 76.
13 Barlow to Nolan, 15th Jan., 1866, Appendix, p. 99.

early supply of rice."[1] Mr. Crommelin, the Superintending Engineer thought the proposal that his department should advance funds for rice quite contrary to the orders which he had received and telegraphed to Calcutta on 25th January, 1866 : " Commissioner and Collector of Pooree wish me to advance twenty thousand rupees for purchase of rice. I object, considering that your orders leave the onus of providing rice on the civil authorities. Orders required at once."[2] The order was decisively conveyed on 26th January by the Secretary to the Bengal Government, P. W. D., under the instructions of the Lt. Governor in the following terms—" Your proceedings in refusing advance approved. This department cannot have any concern with providing."[3]

Thus the public works, which always play a very important part in relieving distress in times of famine, " proved unacceptable to the starving people, and consequently of little value in lightening their distress."[4] The labourers declined to work for money which could not obtain for them food.[5] Thus it was that in the month of February, 1866, no more than 100 labourers were working on the Puri high road.[6] " Had grain payments been allowed, multitudes would have flocked to those works, and thus have demonstrated at once the destitution of the population and the scarcity of grain in the country."[7]

(*v*) On 2nd February the District Superintendent of Police recorded his opinions, which subsequent events proved to be singularly correct—" Rice 7 seers per rupee. I fear it will be 3 and 4 seers before we have got through the next six months. A terrible famine is now certain."[8] The first half of the month of February, 1866, was in fact the most critical period in the history of the famine, and the Government of India agreed with the opinion of the Famine Commissioners that " the time had come when grain should have been imported for the purpose of paying in food the part of the population which was willing to labour at the public works."[9] And it was at that time (13th February) that Sir Cecil Beadon, the Lt. Governor of Bengal, reached Orissa in company with the Public Works Secretary and a member of the Board of Revenue.[10] If the Lt. Governor had gone about his business in right earnest he would have elicited all the information he desired from the local officers and then effective steps might have been taken to meet the famine by the import of rice. But he left Orissa for Bengal under the impression that satisfactory arrangements had been made and no danger of famine was to be apprehended.[11] A precious opportunity was thus lost of giving effective relief to the famine-stricken population of Orissa.

It is the strangest part of the tragic story ; it is almost incredible. Sir Cecil Beadon wrote in his Minute, dated 5th January, 1867, that although he discussed

1 Nolan to Crommelin, 16th Jan., 1866, Appendix, p. 102.
2 Telegram from Crommelin to Chief Engineer, Bengal, 24th Jan., 1866, Appendix, p. 102.
3 Telegram from Bengal Government to Crommelin, 26th Jan., 1866 Appendix, p. 103.
4 Lawrence's Minute, 20th April, 1867, para. 13, *op. cit.*
5 *Ibid.* 6 *Ibid.* 7 *Ibid.*
8 Police Reports, Appendix, p. 119.
9 Public Despatch to Secretary of State, No. 71, 22nd April, 1867, para. 22.
10 *Ibid.* 11 *Ibid.*

the Orissa food situation with the local officers, he was never told that "the stock of food in the Province was actually insufficient for the next year's consumption, still less that the Government would have to import it from abroad."[1] Yet it is certain that the local officers below the Commissioner were at that time seriously alarmed, that one of them (Mr. Lacey, District Superintendent of Police) had given warnings about the impending famine; that few of them had any belief in the existence of large stocks of rice in the country; and that several of them (Mr. Barlow, Lt. Nolan and even Mr. Ravenshaw) thought the importation of grain essential to the efficacy of relief by public works.[2] The Government of India, in their Despatch to the Secretary of State for India, remarked: "We do not attempt to explain their reticence, though we cannot doubt that the unfortunate action of the Board of Revenue had much to do with it, as producing a belief that non-importation was the settled policy of the Government.... Under any circumstances we think the Lt. Governor was bound to inquire narrowly into the sufficiency of the measures on which he placed reliance for the relief of distress. It is now certain that the relief actually afforded by public works was, from first to last, almost nominal, and that early in February, 1866, 'famine relief' was, in the Commissioner's words, 'at a standstill' through the operation of the same cause which led ultimately to the general failure of the attempt to relieve through this instrumentality, *viz.*, the valuelessness of money paid for labour in the absence of procurable food. It seems to us highly probable that the personal inquiry on the part of the Lt. Governor, or of his Public Works Secretary, whether relief worthy of the name was in fact being administered, would have brought out information which would have proved of the most serious importance...."[3]

Sir John Lawrence condemned severely the Lt. Governor's conduct: "His Honour had quite enough before him to show that there was at least much danger of the occurrence of such a calamity. It seems to me scarcely credible that all the different individuals with whom he personally conversed should have been altogether silent at such a momentous period; and that they should have given no expression to the anxious fears and doubts which they cannot but have felt. But at any rate the very clamour from the starving multitude, which beset him when at Pooree, ought to have led him to make especial enquiry, which could not have failed to lay bare the real condition of the people at that very time. It was certainly the duty of the Lt. Governor to have done this."[4]

If it be strange, however, that the Lt. Governor should have been misled by what he saw and heard when at Puri and Cuttack in February, 1866, it seems at least equally remarkable that the reports and the statements of the succeeding months of March and April produced no change in his opinion.[5] Up to the middle of May, certainly, he never, in the slightest degree, departed from the

1 Beadon's Minute, 5th Jan., 1867, Home-Public (O.C.), No. 137, June, 1867, para. 21.
2 Public Despatch to Secretary of State, 22nd April, 1867, para. 23, *op. cit.*
3 *Idem*, paras 23-24.
4 Lawrence's Minute, 20th April, 1867, para. 4.
5 *Idem*, para 6.

view he had originally formed, that no famine was to be apprehended; that nothing more serious than a considerable scarcity of food, involving a certain amount of suffering, was to be feared; and that ample arrangements to afford such relief as would be necessary had been made.[1]

In March, 1866, Sir Arthur Cotton addressed a letter to the Under-Secretary of State for India (who transmitted it to the Government of India) making suggestions for meeting the famine.[2] The Government of India called on the Bengal Government to report whether any other steps were necessary to relieve the people.[3] The Bengal Government reported on 28th March that in Orissa the wants of the people had been materially relieved by public works and those of the Irrigation Company; that the case was not so pressing as to justify the Government in advancing money to the Company, and that as respects food, there " was no reason to suppose that the stock in the country is insufficient for the consumption of the people."[4] And thus matters continued to drift till the crisis came in May.

The famine grew and spread throughout Orissa till it reached enormous proportions. The self-complacency of the British administrators received a rude shock, and early in May, when an extreme pitch of misery had been reached, Mr. Barlow wrote a series of letters giving full details of the sufferings of the people and also addressed a full report to the Commissioner.[5] On 15th May, Mr. Barlow addressed another letter to Mr. Chapman (Secretary of the Board of Revenue) which was published by him in the *Englishman*.[6] Even the Lt. Governor seems to have at last realized the gravity of the situation; on 16th May[7] he wrote demi-officially to the Board suggesting importation of rice and on 21st May he sent a telegram placing Rs. 45,000 at the disposal of the Board for the purpose, " if the Board see fit."[8] But the Board of Revenue refused to move an inch from the position that they had taken up and declined to import rice.[9] They reiterated their firm faith in the policy of *laissez faire*. "His Honour is aware that the Board have, on general grounds, a very strong objection either to interfere with the course of trade or to take any steps that may appear to pledge the Government to the impossible task of supporting the whole population of the distressed districts, and so dry up the springs of private charity and paralyze the exertions of the people themselves. The Board are very clearly of opinion that the importation of rice into Orissa on Government account would be justifiable only in the extreme case of its being ascertained definitely that the stock of food in the province was insufficient to feed the people, and that food was not likely to be imported through the usual channels. The information at present at their

1 Lawrence's Minute, 20th April, 1867, para. 4.
2 Cotton to Under Secretary of State, Appendix, pp. 143-45.
3 Government of India to Bengal Government, 12th March, 1866, Appendix, p. 145.
4 Bengal Government to Government of India, 28th March, 1866, Appendix, p. 146.
5 Report, p. 64.
6 Barlow to Chapman, 15th May, 1866, Appendix, pp. 174-76.
7 Lieutenant Governor to Board, 16th May and 17th May, Appendix, p. 238.
8 Telegram from Bengal Government to Board, 21st May, 1866, Appendix, p. 241.
9 Board to Bengal Government, 22nd May, 1866, Appendix, pp. 241-42.

command does not, by any means, lead them to suppose that this is the case."[1] Orissa was in the grip of a severe famine and yet the Board of Revenue, in their self-complacency, declined to import rice.

On 27th May, Mr. Ravenshaw found that the troops and Government establishments in Cuttack were on the point of starvation.[2] On 28th May, he sent a telegram to the Bengal Government urging importation of rice as there was only one day's rations in store for troops.[3] Then the Bengal Government was moved to prompt action and (on 29th May) ordered the Board of Revenue to send rice immediately.[4] But by that time the monsoon had burst on the coasts of Orissa with terrific violence and not much rice could be shipped to Orissa.[5] The Famine Commissioners, however, expressed the opinion that if, throwing aside all commercial and pecuniary considerations, and looking only to the extreme character of the emergency, some of the steam tugs available in Calcutta had been taken up to tow the best of the sloops to be found in the Hooghly and Balasore river, more rice might probably at much expense and risk have been thrown into Balasore.[6]

In June all Balasore was plunged in one universal famine of extreme severity.[7] Mr. Kirkwood, describing the condition of Balasore district, wrote that it was impossible to keep any sort of order among the famishing crowd, and " for miles round you heard their yell for food."[8] The famine raged with great severity till September, 1866.[9] One-fourth of the population of Orissa perished.[10]

The Orissa famine revealed serious defects of the Bengal administrative system as well as the fundamental weakness of the theory of *laissez faire*. Not only in India but also in England the theory of *laissez faire* was weighed in the balance and found wanting. In the words of Professor MacIver—" Thus the economic individualism of *laissez faire*, itself born of changing needs, could not withstand the demonstration of its inadequacy which the age afforded. Its doctrine of free competition gave even to the name of freedom a sinister as well as an unreal sound. It came to appear that the unequal are never free and that without protective laws the free are only the strong. Against such a destroying freedom man appealed again to the State, and the brief age of *laissez faire* passed with its prophets."[11]

The Orissa Famine of 1865-66 exacted a heavy toll of human life. It gave a rude shock to public feelings; it shook the English ruling classes out of their self-complacency; and it led to a searching inquiry. After a persual of the Famine Commissioners' Report one is inclined to agree with the pessimistic

1 Board to Bengal Government, 22nd May, 1866, Appendix, pp. 241-42.
2 Telegram from Ravenshaw to Bengal Government, 28th May, Appendix, p. 256.
3 *Ibid.*
4 Telegram from Bengal Government to Board, 29th May, 1866, Appendix, p. 256.
5 Report, pp. 87-93.
6 *Idem.*, p. 92.
7 *Idem.*, p. 93.
8 *Idem.*, p. 94.
9 *Ibid.*
10 *Idem.*, p. 20.
11 MacIver: The Modern State, p. 460.

philosophy of Tennyson's *Lotos Eaters* that the Elysian gods gloat over human misery and sufferings—

" For they lie beside their nectar, and the bolts are hurl'd
Far below them in the valleys, and the clouds are lightly curl'd
Round their golden houses, girdled with the gleaming world ;
Where they smile in secret, looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and fiery sands,
Clanging fights, and flaming towns, and sinking ships and praying hands,
But they smile, they find a music centred in a doleful song
Steaming up, a lamentation and an ancient tale of wrong,
Like a tale of little meaning tho' the words are strong ;
Chanted from an ill-used race of men. . . . "

THE PROBLEM OF PALESTINE

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The Problem of Palestine is one of the gravest and most outstanding problems international today. Since the long desired worldpeace and security rest to a great extent on a just and unbiased solution of the problem, I propose to discuss here, in short, the history of Palestine, to show, as to how far the sentimental claim of the Jews to make Palestine their national home can be substantiated, and to what extent the insistence of the Arabs on keeping it under their control is maintainable, by facts.

Early History

The geographical position of Palestine gives the keynote to its history. Palestine lies at the gate of Arabia and Egypt, and at the tail end of a number of small states stretching into Asia Minor; it was encircled by the famous civilizations of Babylonia, Assyria, South Arabia and Egypt, of the Hittites of Asia Minor and of the Aegean people. These states and civilizations in their turn did not fail to influence and determine the course of the destiny of Palestine in one way or the other. So far as the early history is concerned, nothing is known with certainty. Recent excavations and archaeological finds have, of course, revealed the pre-historic Palaeolithic and Neolithic flints; but they are too inadequate to give a synthetic sketch of the early aborigines of Palestine. Philistines who have, admittedly, lent their name to the land held it for a considerable period of time in the pre-Mosiac age, and later on came into conflict with the 'Hebrews' for political supremacy. After the Exodus, the children of Israel first entered the land, and how long it took to establish themselves there is difficult to fix by date even conjecturally. In the lime-light of history, we find two Hebrew or Jewish monarchies—Israelite and Judaean monarchies—sometimes friendly and sometimes inimical, as two distinct political entities, to have ruled and spread their civilization in the land. Apart from the severe persecutions which the Jews (The Israelites and Judaeans) suffered at the hands of the rising Assyrians and the Babylonians, they have had an eventful history of political unrest and turmoil covering a period of considerable length.

The turning point of Jewish history in Palestine begins with the appearance of Alexander the Great, in the Asiatic amphitheatre, as a champion of Hellenism. Though he did not live long to bring the Jews under his heels, yet he had broken down the unsurmountable barrier between the East and the West and planted the seeds of Greek influence in the four quarters of the Persian empire, from where it spread far and wide. The Jews were exposed to the new ideas and conflicting cultural currents of Hellenistic influence which culminated in the destruction of Jerusalem by the armies of the Roman Empire.

The master of the land in which there were Jews, an Alexander, a Ptolemy, a Selucid or a Roman, ruled by the force of Greek culture. So we find that the dispersal and national disintegration of the Jews began with Alexander's Asiatic conquests and ended under the grinding tyranny of the Romans. Jerusalem was destroyed in 70 A.D., and the rebellion under Hadrian led to the edict forbidding the Jews to enter Palestine. After the dispersal or exile, as it is properly called, the Jews scattered and settled down in different parts of Asia and Europe, excelling themselves in various departments of human activities, but without having ever since a territory which they might call their national homeland.

History of Islam in Palestine

The Muslims conquered Palestine during the palmy days of the second Caliph Omar the Great, defeating the Byzantine hordes of Heraclius in the battle of Yarmuk. Omar and his followers in person cleaned the filth, spread upon the Holy Rock by the Christians in contempt of the Jews, and established the place of Prayer which has borne his name ever since. The Omayyad Caliph 'Abdul Malik' beautified the 'Masjidul Aqsa' or the remotest mosque and built the 'Qubbatu's Sakhrah' or the Dome of the Rock, which still remains one of the most beautiful buildings of the world. During the declining period of the Abbasids, Palestine suffered devastations and inroads from the Carmathians, the Fatimides, and the Seljuk Turks of Khorasan. The next phase of the history of Palestine is that of the Crusades, which may be called the maddest episode in human history and in which, Christianity hurled itself against Islam in expedition after expedition for nearly three centuries, when millions perished in battle, hunger and disease, and every atrocity the imagination can conceive disgraced the warriors of the Cross. After the sixth Crusade Emperor Fredrick II was permitted to occupy Jerusalem for ten years, then followed the stormy period of Mongol invasion, Mamelukite possession of Palestine and Timurid inroads which put a final end to Frankish domination and paralysed the missionary spirit of the Christians in the East. In the 15th century the Crescent supplanted the Cross both in Asia and in Europe.

The last stage of the history of Palestine was reached in 1516, when the war between the Ottoman Sultan and the Mamelukites of Egypt resulted in the transference of the country to the dominion of the Turks. And it remained under the Turkish control till the dismemberment of the Ottoman empire after the conclusion of the last Great War of 1914.

Anti-Semitism

The concluding part of the 19th century has seen a religious, political, and social agitation against the Jews, known in European history as 'Anti-Semitism.' This movement, though it seems to have been based upon racial question, in fact originated in the social conditions resulting from the emancipation of

the Jews in the middle of the 19th century. This movement took its rise in Germany and Austria, and in due course of time spread far and wide in Rumania, France and Russia, where the May Law promulgated with the assent of the Tsar on the 3rd May, 1882, led to the creation of a number of fresh ghettos, the cooping up of the Jews within the towns, and the arbitrary confiscation of their rural property. This agitation accelerated the transference of Jewish solidarity from a religious to a racial basis and vitalized the bond of a common race by exciting new pride in Hebrew history. The Jewish reaction against anti-Semitism in Europe has taken the definite form of a political movement known as 'Zionism.'

Zionism

This movement was started by the Jews for the restoration of the Jewish state in Palestine. This movement was, after some forerunners in Russia, started by a Viennese journalist Dr. Theodore Herzl in 1895. Between 1897 and 1910, nine Zionist world congresses were held. At the first congress held at Basel the following programme was adopted :—

"Zionism aims at establishing for the Jewish people a publicly and legally assured home in Palestine. For the attainment of this purpose the congress considers the following means serviceable :—(1) The promotion of the settlement of Jewish agriculturists, artisans and tradesmen in Palestine. (2) The federation of all Jews into local or general groups, according to the laws of the various countries. (3) The strengthening of the Jewish feeling and consciousness. (4) Preparatory steps for the acquiring of the governmental grants which are necessary for the achievement of the Zionist purpose."

In May, 1901, and August, 1902, Dr. Herzl had audiences with Sultan 'Abdu'l Hamid, and was received with great distinction, but negotiations as to establishing a Jewish state in Palestine led to nothing. Failing to procure an immediate charter for Palestine, Dr. Herzl turned to the British government for the grant of a territory on an autonomous basis in the neighbourhood of Palestine which would afford an asylum and political training ground for the persecuted Jews. His overtures met with sympathetic and encouraging response from Mr. Chamberlain, the Colonial Secretary, and Earl Percy, the Under-Secretary for Foreign Affairs (October, 1902). At first, a site for the settlement was offered in the Sinai peninsula, but due to the waterless character of the land it was abandoned. Then Mr. Chamberlain suggested the salubrious and uninhabited highlands of the East Africa protectorate, and in 1903 the British government formally offered Dr. Herzl the Nasim Gishin plateau, 6,000 sq. m. in area. No such opportunity, for creating a national homeland, did ever present itself to the Jews since the days of the dispersion, but they rejected all offers and wise suggestions, insisting on Palestine on purely emotional grounds. The movement suffered a severe blow by the death of Dr. Herzl (1904). It was further shaken by the dissensions which arose among the Jews as a result of rejecting the East African project. Mr. Israel Zangwill founded a rival organisation called the 'Jewish Territorial Organisation' with a view to taking over the East African offer or any suitable offer elsewhere.

But Mr. Zangwill was too late, because the reserve on the Nasim Gishin plateau had already been officially withdrawn, then he turned his attention to Cyrenaica but that was not found suitable, then he endeavoured to secure a foothold in Mesopotamia but that became impracticable. However, inspite of various drawbacks, the Jewish National Organisation rendered valuable service by organising an Emigration Regulation Department for deflecting the stream of Jewish emigration from the overcrowded Jewry of New York to the Southern States of the American union, where there was greater scope for employment under wholesome conditions. But the Jewish national aspiration to found a state in the Holy land or elsewhere remained in a state of suspended animation for some years to come.

After the Great War of 1914-18

When Great Britain was anxious to enlist support and sympathy of the Jews during the Great War of 1914-18, the British Government made the Balfour declaration in 1917, allying itself with the aims and aspirations of Zionism with the following words " His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object..... "

After the war, the Balfour Declaration was incorporated in the League Mandate which placed Palestine under British administration. This document which has been the Magna Carta of Jewish designs in Palestine may be said to have opened a new chapter in the history of perfidy.

In the World War of 1914-1918 the Arabs willingly sided with Britain for a promise of liberty, and overthrow of the Turkish yoke. Emir Hossein, Shereef of Mecca, negotiated with Sir Henry MacMahon, British Plenipotentiary, in October 1915, and demanded the independence within frontiers including Arabia proper, Syria and Mesopotamia, the western frontier being formed by the Red Sea and the Mediterranean Sea. Sir Henry wrote that Great Britain was prepared, " to recognise and uphold the independence of the Arabs in all regions lying within the frontiers proposed by the Shereef of Mecca " as the price for Arab help to the allies during the war, with the exception of certain districts lying to the west of Damascus, Homs, Hama and Aleppo, on the ground that they were not purely Arab. In supersession of that pledge, the Jews were granted access to Palestine under the Balfour Declaraction.

The British authorities, later on, pleaded that Palestine was included in the exception because it lay ' west of Damascus.' But this is geographically indefensible. Some critics blamed Britain for having given contradictory promises to both Jews and Arabs during the war and described Palestine as ' the too much promised land.' The Trans-Jordan was detached from Palestine and made an Arab principality under Emir Abdullah excluding it from Jewish colonisation. Anyhow, the Jews were admitted into Palestine against the will and severe opposition of the Arabs. The Arab revolt of 1921 and 1929 were severely repressed by British bayonets, but the Hope Simpson

and Passfield Reports of 1930, following the second Arab revolt, recommended the suspension of Jewish emigration and the establishment of a Legislative Assembly which would naturally have an Arab majority. The recommendations of the report were dropped at the teeth of strong Jewish opposition. Then the Jewish emigration went on, as the following schedule will show, not counting here the number of illegal immigrants :—

In 1921	..	5,249
,, 1931	..	4,075
,, 1933	..	9,553
,, 1934	..	42,359
,, 1935	..	61,854

This overwhelming influx of Jewish immigrants into Palestine called forth severe protests and opposition from the Arabs and the Muslim world, in consequence of which the Peel Commission published in July, 1937, its recommendation for the partition of Palestine into Jewish and Arab zones—conceding to the Jews an independent Jewish state to be formed in the fertile and cultivable districts along the coast and in the north, and leaving to the Arabs a desolate tract of utter barrenness in inner Palestine, and reserving the wardenship of Haifa and Jerusalem for the British Government. In 1938 the Peel Commission scheme was rejected by both the Jews and the Arabs—the Jews rejected it because it did not flatter their ambition to get complete sway over the ' Promised Land,' and the Arabs vehemently opposed it, as under it they were going to lose for ever a territory which they had held under them for more than one millennium even in the face of severest tribulations and ordeals. A Palestine conference was called in London in February, 1939, but the proposals of the British Government were refused by both sides. Subsequently a British white paper, with the approval of Parliament, was published on May 17, 1939, which stated, " His Majesty's Government now declare unequivocally that it is not a part of their policy that Palestine should become a Jewish state." With reference to the MacMahon correspondence, the Arab claim for an Arab state in Palestine was likewise denounced, and the objective, was stated to be an ' independent Palestinian State,' the two peoples sharing authority in government in such a way that the essential interests of each were secured." The white paper is not free from the equivocation and vagueness which characterise the former ' scraps of paper ' on Palestine. The Jews have emphatically rejected it although its terms are more favourable to them, thinking it an abrogation of the Balfour Declaration, and the Arabs have received it but with little satisfaction. The mandate commission of the League disapproved of the 'white paper ' by a vote of 4 : 3, but the discussions on the issue were cut short due to the outbreak of war in September 1939. Both Arabs and Jews sided with the Allies to further the cause of the Allies—the Jews hoping for a new charter on Palestine and the Arabs for justice and the right of self-determination. In 1918 the Jewish population in Palestine was 10,000 and it stood at 480,000 in 1940. After the

conclusion of the Great War II, the long expected new charter for the Jews came from an unexpected quarter—President Truman thrust upon the Arabs an overwhelming number of Jewish immigrants, in defiance of the pledges and promises made in the White Paper. The Arab world and the Muslim world have desperately resisted the forces of Imperialism and mockery, to vindicate the right of self-determination and national prestige, and will continue to do so, until Imperialism ceases to terrify humanity with its black designs. Another committee, with British American representatives, has been set up to publish probably another ' scrap of paper ' on the Palestine issue.

The Arab claim for Palestine

Geographically, Palestine is inseparable from Arabia. Modern geographers call Arabia a peninsula, but according to the Arab geographers, and traditions of the Holy Prophet it is called ' Jaziratu'l 'Arab' or the Arabian island, on account of its being bounded on three sides by the Mediterranean sea, the Red sea, the Indian Ocean and the Persian Gulf, and on the fourth side by the Euphrates and the Tigris.

This area contains, within it, the three holy sanctuaries of Islam—Mecca, Medina, and Jerusalem. Jerusalem is as dear to a Muslim as it could be to any Christian or Jew, because it was the first ' Qiblah ' of Islam and the halting place of the Holy Prophet on the night of ' Mi'raj ' or ascension. The Muslims have always maintained this land as a sacred trust not only for the Muslims but for the Christians and Jews alike without any difference and distinction. The Holy Prophet in his death bed, laid on the Muslims an injunction, a great charge, not to allow any non-Muslim control any part of the Arabian island. This should not be interpreted as an intolerant attitude of Islam towards the votaries of other faiths; every Muslim country had more or less a non-Muslim element where it received utmost sympathy and humane treatment. Here, we may refer to the magnanimous toleration and benevolent treatment which the Jews enjoyed under the Muslim rulers, during the greatness which was Spain and barbarism which was the rest of Europe. But Islam's attitude as regards the ' Island of Arabia,' was to keep it, as the original focus and cradle land of Islam, immune from the machinations of those who might be planning the destruction of Islam. This area remained for more than thirteen hundred years under Muslim control in one form or the other, till it was severed from the Turkish Caliphate after the conclusion of the Great War of 1914. The Arabs sided with the Allies, betrayed the cause of the Turkish Caliphate for a promise of liberty, which they, in fact, received under the MacMahon correspondence. The Balfour Declaration, the subsequent Jewish emigrations—all have been a naked manifestation of breach of faith and a mockery of justice. Today, there are few territories on the map of the world which have not passed under the sway of Britain and America. If they are desirous to found a national home for the Jews, they can easily accommodate them elsewhere,

without wounding the feelings and religious susceptibilities of the World of Islam. The pretext, under which the Jews claim Palestine as their national homeland, after nearly two thousand years, is absurd. Under similar pretexts there is no country which cannot be claimed by one nation or the other as its national home land. The Muslims of Morocco, Egypt, and some other Mediterranean countries, where the persecuted Muslim exiles of Spain fled under the inhuman brutality of the Christians, may form a *block* and unitedly claim, under the pretext put forward by the Jews, to found a Muslim state in Spain, where their forefathers have left indelible marks of their achievements in different branches of civilization and culture.

Today, the Muslims all over the world are united to a man to uphold the cause of justice, of faith, and of liberty. The memorable words of His Majesty King Ibn Saud, " we will sacrifice our lives and those of our children and our kingdom, so that Palestine remains Arab and Muslim " have electrified the Muslims all over the globe with renewed vigour and energy ; no Atom Bomb, nor any aggression will, it seems, deter them from resisting and stopping Jewish emigration and domination in Palestine.

A PROPOSED TREATY OF ALLIANCE BETWEEN THE FRENCH AND THE MARATHAS (1782)

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THERE is in the Archives of Pondicherry a rather curious and little-known document,[1]—an offer made by the Poona Court in 1782 for a treaty of alliance with France—which, although bearing no date or signature, is of great interest to a student of modern Indian History, as revealing the diplomatic intrigues of French agents during the War of American Independence to build up an anti-English coalition in India. This proposed treaty is scarcely known to historians, and there is strangely enough no reference to it in the available Marathi sources. Even English records do not make more than just a passing reference to the possibility of such an alliance being formed between the Marathas and the French. This lack of information is in strange contrast with the importance attached to a previous treaty negotiated by St. Lubin with the Court of Poona, which in fact was much less comprehensive than the proposed treaty of 1782. French sources on the other hand are full of reference to this second treaty, and give a fairly connected account about the negotiations which led up to it and about the subsequent fate of the proposal of alliance.

Although the document in question, containing the proposed treaty, is undated, from other French records it is quite possible to find out the approximate, though not the exact, date when the articles were drawn up by the Court of Poona. The document bears the following heading,—"*Literal translation of the agreements proposed by Srimat Raja Madhu Rao Narayan Pant Pradhan to Louis XVI, King of France and Navarre,*" and the following words of introduction are added to the treaty,—" These agreements have been made with M. de Montigny, French Colonel sent to the Court of Poona, who according to his instructions will submit them to M. Duchemin, General of the French army in India, so that he may decide regarding these agreements." Montigny, who had been sent out by the French Government on diplomatic missions to the various Indian Courts in 1777, remained at Poona from 1779 to 1787, with only a short break in 1780-81, when he went back to France. He has left a voluminous correspondence (preserved in the Pondicherry Archives and not yet published), dealing with the political situation of the country and the efforts of the French at the various Indian Courts to build up a solid anti-English coalition.[2] The first time that we find any reference in his correspondence to

[1] Doc. No. 5341—Manuscrits des Anciennes Archives, Pondichéry.
[2] See Author's Paper, " The Correspondence of Montigny," Indian Historical Records Commission, 1945.

the proposed treaty is in the letter to Duchemin, General of the French army in India, dated, Poona, the 30th June, 1782,[1] and there the reference is explicit enough. To quote from the letter :—

" The Court of Poona has just drawn up the agreements which it desires to make with the French nation. It is so strongly pressed by the English that it wants to know definitely what help and advantage it may draw from alliance with us.....Nanafernis, the Regent of this Court, showed me three weeks ago the preliminaries of these terms.....The Regency held counsel several times on this subject, and the result of the latest arrangements appeared to me more satisfactory....."

In the same letter Montigny went on to inform Duchemin that he was sending to him de Chauvigny and Warnet, carrying the proposals of the Poona Court for his decision together with letters from Nana Phadnavis. He then discussed at length the merits and demerits of the Maratha proposals, and concluded that although some of the terms were not fully satisfactory from the French point of view, it was to the best interest of the French to accept the Maratha proposals immediately and to build up a solid alliance with the strongest Power in India.

The silence of Marathi and English records on such an important issue as this definite proposal for a Franco-Maratha alliance is rather mysterious and something difficult to explain, but that must not lead us to entertain any doubt about the authenticity of the document in question. The original proposals must have been drawn up in Marathi, as the French document preserved in the Pondicherry Archives bears the heading " Literal translation of the agreements proposed etc. etc." From the correspondence of Montigny, the accredited French Representative at Poona, it is clear beyond doubt that it was Nana Phadnavis who was mainly responsible for these proposals and that he had good reasons to expect that the French would accept his terms and give him effective assistance against the English on the West coast. As a matter of fact, Montigny considered this Franco-Maratha alliance to be only the central part of a wider anti-English coalition, including the Mughal Emperor, Nizam Ali and Hyder Ali.[2] In Montigny's letters we have constant reference to the Maratha proposals, his exhortations to Duchemin and Bussy to accept them at once, and his anxiety lest the dilatory policy of the French should throw Nana Phadnavis into the arms of the English, who, alarmed at the appearance of a French expeditionary force in India, were trying every means possible to conciliate the Indian Powers. That the Maratha proposals were duly forwarded by Montigny to Bussy is also definite, and is supported not only by the correspondence of Montigny himself but also by Bussy's letter to Nana Phadnavis, dated, Cuddalore, the 28th March, 1783.[3] Bussy wrote to Nana Phadnavis that he had received through Warnet the proposals which he had made to Montigny for a treaty of alliance with the French, and assured him of his desire to " renew my old connections with the family of Baji Rao." Bussy's

1 Doc. No. 5342—Manuscrits des Anciennes Archives, Pondichéry.
2 Montigny's letter to Duchemin, dated 30th June, 1882.
3 Doc. No. 498—Manuscrits des Anciennes Archives, Pondichéry.

letter to Hari Pati Pharkay of the same date also confirms that he had duly received and was giving his best consideration to the proposals from the Poona Court.[1] The authenticity of the proposed treaty, therefore, cannot be in doubt.

The war of American Independence came to France as an opportunity to take revenge upon her old rival, England, and it was mainly in order to destroy the English Power in India that she decided to send out a combined land and naval expedition under the command of her old hero, Bussy. But before Bussy could arrive, the first detachments of French troops under the command of Duchemin were landed at Porto Novo in April, 1782, supported by a strong fleet under de Suffren, probably the most brilliant naval Commander France ever produced. When Nana Phadnavis made his proposals for a close Franco-Maratha alliance in June, 1782, it was decided that Montigny should forward the terms to Duchemin for his decision, and de Chauvigny and Warnet were entrusted with the confidential mission. Unfortunately for the French, however, the ship carrying de Chauvigny and Warnet was captured by the English in the roadstead of Tranquebar on the 2nd October, 1782.[2] Warnet could save himself with all the important papers, including the draft treaty and letters from Nana Phadnavis, but de Chauvigny, who was too ill to move, was captured and taken prisoner to Madras. This accident delayed the forwarding of the Maratha proposals to the French General, and in the mean time news having reached India about the arrival of Bussy at the Isle of France, the whole question of deciding on the Maratha proposals was transferred from the hands of Duchemin to those of Bussy. This necessitated another long delay, while the favourable moment slipped away. From August, 1782, when Montigny was informed about the arrival of Bussy at the Isle of France on his way to India, he wrote urgent and pressing letters to Bussy to accept the Maratha proposals at once and to lose no time in giving them effective help on the Malabar coast. But the enterprise of the Agent at Poona was not shared by the military command of the French expedition. In spite of Montigny's pressing letters and warnings that failure to accept their proposals at once would throw the Marathas into the arms of the English, who were trying to draw them and Nizam Ali into a coalition against Hyder Ali and his French allies, the French followed a most dilatory policy with respect to the proposals of the Marathas, and did not make any move at all to give them effective assistance on the Western coast against the English.

It is not necessary to go into the details of the political situation in India during the period under review, which are much too well-known to need any recapitulation here. Suffice it to remember that the Marathas were still at war with the English, and so was Hyder Ali of Mysore. Nizam Ali was contemplating raising a confederacy of Indian Powers against the English, and Hastings in Calcutta was evidently alarmed at the prospect of seeing the British political structure in

[1] Doc. No. 500—Manuscrits des Anciennes Archives, Pondichéry.
[2] Doc. No. 5345—*Ibid.* (Montigny's letter to Bussy, dated Poona, the 22nd December, 1782.)

India being shaken to its very foundations. France had sent out a formidable expeditionary force and held the supremacy in Indian waters. She had a splendid opportunity of uniting the Indian Powers to herself and dealing a mortal blow at the English, and she might have succeeded if she had listened to the advice of Montigny, had accepted the proposals of the Poona Court, and had given effective assistance to the Marathas on the Malabar coast against the English. But all these advantages, the favourable inclinations of the Indian Powers, the supremacy in Indian waters, the brilliance of her naval Commander, de Suffren, and the formidable expeditionary force sent out to India, were thrown away by her dilatory policy towards a definite alliance with the Marathas, the aimless squandering of her resources on the Coromandel coast, the inaction of her army in India at every critical moment, and the apparent timidity of her one-time brilliant hero, Bussy. The Treaty of Versailles in 1783 put an end to all French adventures in India and completely upset the long and sustained preparations of the French agents at the various Indian Courts.

It is no doubt open to speculation whether Nana Phadnavis would have played the game even if the French had accepted his proposal of a definite alliance. In the absence of Marathi records on the subject it is not possible to guess at the amount of sincerity which prompted Nana Phadnavis to offer the proposals. It is not unlikely, as Grant Duff asserts, that in all his negotiations with the French Agent at Poona Nana Phadnavis was playing a game of duplicity and insincerity, which by the way were not the peculiar virtues of Indian statesmen alone, with the ultimate aim of arousing the jealousy and fear of the English and wringing out more favourable terms from them. To a superficial observer this view may seem to be supported by the protracted nature of the negotiations which led to the Treaty of Salbai, the treaty having been concluded in May, 1782, but the final exchange of ratifications being delayed till February, 1783. But when we consider that Nana Phadnavis had no reason to prefer the English to the French, that the proposals of an alliance with France which he made were most favourable from the Maratha point of view, and that the success of the Allied Powers would have opened out to the Marathas a much more brilliant prospect of political aggrandisement in India, can we really doubt that, even as an opportunist, he would have held back at the last moment if the French had quickly accepted his terms and had landed an effective force on the Malabar coast?

An English translation of the French document containing the proposed Franco-Maratha Treaty of Alliance is given below for the convenience of those interested in the subject.

(Literal translation of the agreements proposed by Srimat Raja Sri Madhu Rao Narayan Pant Pradhan to Louis XVI, King of France and Navarre.)

(These agreements have been made with M. de Montigny, French Colonel, sent to the Court of Poona, who according to his instructions will submit them to M. Duchemin, General of the French army in India, so that he may decide regarding these agreements.)

ARTICLE 1

The French land and naval forces, after they will have arrived here, will join with the forces of Srimat Pant Pradhan, and will fight without relaxation against the English and destroy them. Before that the French will give assurances to the Peshwa that they will not make peace with the English, whatever the proposals that may be made to them. The Peshwa being assured of that will give to the French in the same way assurances not to make any peace at all with the English. But if circumstances compel one of the two nations to conclude peace with the English, it will not do so without informing its ally about it.

ARTICLE 2

While the army of the French will arrive it will require a port near Bombay for landing troops. For that purpose the Sirkar will lend to the French the port of Chaul, called Rahoudindah, where they will land. In the fortress of Chaul the Sirkar has a Soubadar or Governor. It will keep there the Soubadar who will govern it (the fort); and while the French will have seized another place from the English, they will transfer there all their men and depot, and none of them will remain at Chaul.

ARTICLE 3

While the French will have arrived for landing the Sirkar will supply them with boats and camaties or workmen that they will need, and * * what will be required as utensils for the camp of the French and as transport like horses, camels, oxen, carts, elephants or other things the Sirkar will give. The French will also supply what they will have; and for laying siege to Bombay the Sirkar will supply 400 oxen for the artillery etc. and a thousand camaties for the works.

ARTICLE 4

While the French forces will arrive they will require victuals like wheat, rice and other staple articles, and fowls, kids, vegetables and other food-stuffs for their maintenance. For all that the Sirkar will introduce them to a Saukar. The French numbering 10,000 men will require victuals worth 2 lakhs of rupees per month, and therefore if there would come more or less than this number the cost will be in proportion to 2 lakhs for 10,000 men. For that purpose the Sirkar will stand security to the Saukar, who will make this advance for 4 months; and after that time the French will settle their own account and will pay the Saukar.

ARTICLE 5

The town of Surat and the fortress will remain with the French. There will be in that place the " tana " and " amal " (*) of the Sirkar; it is what is called the " Chotaye "; but in that place the Sirkar will take a third of what will be raised as customs, namely in the town the " pourja," the " guezamaale " and the " naki " (**). Regarding these there will be an agent of the Sirkar and one of the French, and before them both the duties would be collected, of which the

Sirkar will have one-third and the French two-thirds; and without the presence of the agent of the Sirkar no duties will be collected.

Outside the town of Surat all the country will belong to the Sirkar; that is why if any Zemindar or Patel or Ryot or Aramkar or evil-doer or whoever he may be among the subjects of the Marathas should take shelter at Surat or Bombay, the French Government will arrest them, and when the Sirkar or the Chiefs of the Maratha Sirkar will ask for them back, the French Government will have to surrender them without giving them protection under any circumstances.

* "tana" signifies residence of the customs officers of the Sirkar; "amal" —the customs house.

** "pourja" signifies maritime customs. The "guezamaale" includes the rights of money, the weights of grain and kitchen-stuffs, the sale of herbs, the kotowal or justice and other internal taxes. The "naki" signifies the duties on imports and exports by land.

ARTICLE 6

The forces of the French, after having come here and united with those of the Sirkar, will have to seize all the country which lies in the hands of the English, fortresses, towns, lands, etc., and in these places all that will be found as military stores, like guns, cannons, powder, bullets and other things whatsoever, and cash money and merchandise, and victuals of whatever sort, principal or otherwise, small and great, elephants, camels, oxen, etc., etc., will be divided in equal proportions, one half will go to the French and the other to the Sirkar, and for that purpose the two nations will take an oath.

ARTICLE 7

The forces of the Sirkar and of the French being united, they will take all the fortresses, towns, lands, etc. Among all these Bombay and its dependencies and the town and the fortress of Surat will remain with the French, who will keep them. All the rest of the country, fortresses, towns, lands, etc., will be captured and immediately handed over to the Sirkar, and for all these the two nations will mutually take an oath to assure these terms.

ARTICLE 8

The French will have factories at Broach and Cambay to carry on their commerce. They will not definitely keep there any military men or arms, except only what will be required for the 'grandeur' of the factories.

ARTICLE 9

The French and the Marathas will capture the fortress and the territory of Rajapuri, which will be handed over to the Maratha Sirkar immediately after their capture.

ARTICLE 10

The munitions of war, powder, bullets, etc., which will be necessary the French will furnish.....

ARTICLE 11

In the countries of Indostan and others which belong to the men with hats, if the Sirkar will have enemies there, the French will render help to the Marathas with what they will have. If what they will have be not sufficient for the Sirkar, the latter will inform the French about it so that they may write to Maurice (Mauritius) to send help here; and to all those who will not be friends of the Sirkar they must not give any help.

ARTICLE 12

All the French vessels and those which will really belong to the French, having a Captain, a supercargo and French flag, will not be detained or disturbed by Maratha vessels, and the French vessels also will not offer any insult to Maratha vessels nor to those which will have their passports.

ARTICLE 13

The vessels which will be thrown by storms or other accidents on the coast, if it be in your territory you will take them, if in ours we shall take them; but if it be really French vessels, we shall not capture them in any circumstances, or if the vessels of the Sirkar go to or are thrown on the territory of the French they will also no more capture them.

ARTICLE 14

While the French forces will come, they will require victuals and implements of war. It will take time to get them ready. That is why the Sirkar must be informed three months before their arrival and must be sent a list of what will be required.

ARTICLE 15

The king of the French has sent a Waquil to the Sirkar to make agreements of friendship or of peace. With that object the French and the Sirkar have made agreements, and therefore the king of France will not conclude peace with the English except only in concert with the Marathas. The Waquil of the French and the Sirkar have not yet come to any agreement to the knowledge of the king. That is why if before the king may have any knowledge of it he concludes agreements with the English, the French will intervene; and in the same way if the Sirkar desires it to be necessary to conclude agreements with the English, and if the English will not make the agreements desired by the Sirkar, the king of France will take its side against the English.

ARTICLE 16

The Sirkar and the French being allied in this way, their descendants will be so, and for that they will reciprocate confidence and take solemn oaths.

ARTICLE 17

In the territories which the Marathas have or will have and in the territory which the French will have, there will be free exercise of the religion of the Hindus;

and if the French or the servants of the French or anybody else oppose or disturb the exercise of the religion of the Hindus, the French General will be informed about it, and the latter will immediately render prompt justice without giving protection to the disturbers.

ARTICLE 18

In order to capture all the fortresses and territories of the English it is necessary that the French should bring considerable forces and munitions and implements of war during the course of October. To do all that it is the proper time for this expedition.

ARTICLE 19

The Sirkar desires to send orces to Bengal, and it is necessary to give them French forces; and while it will have conquered the whole ef Bengal, it will afterwards give a jaigir to the French because of the forces they will have lent.

ARTICLE 20

If any relative (kinsman) of the house of the Sirkar, even Raghunath Rao Dada or anybody else, come to see the French, he must not be given protection but must be sent immediately to the Sirkar.

ARTICLE 21

If the French be in need of concluding peace with the English in Europe, they must not do it without the Marathas. But arrangements for going and coming will take a long time. That is why a Waquil of the Sirkar is going to Europe, and the Sirkar will convey through him the arrangements or intentions which the Regency has for concluding peace in this way. It being done so, the king of France should conclude peace with the English.

ARTICLE 22

While the French and the Marathas will have made peace with the English, the latter may ask for a territory to have a factory there; they must not be given it. However, if the circumstances require it and if the French and the Marathas are satisfied, they may be given it, but never either at Broach or at Cambay. They will be given it in some other territory of the Sirkar, the French and the Marathas agreeing.

ARTICLE 23

These agreements having been made in this way between the Sirkar and the French, the French will.....convey to Europe a Waquil of the Sirkar, so that the king of France may confirm these agreements, put his seal and signature on them and send them back here to the Sirkar.

ARTICLE 24

According as these articles are written in this way, with the signature and seal of M. Duchemin, M. de Montigny should give them to the Sirkar three months in advance.*

* Paper read at the 8th session of the Indian History Congress at Annamalainagar.

GEOPOLITICS AND PEACE

G. M. JADHAV
Baroda

" THE truth which men of vision of all ages have felt is that the human family is a unit. Yet the practical consummation of this fundamental truth is inevitably a slow and gradual process. The thought has been cradled in the past, as it will be fostered in the future, by individuals in every nation who insist on looking about them and whose interests are not confined to their own home or their own creed or to their own country." (*Ten Years in Japan*, by Ambassador Joseph C. Grew, page 85.)

While I was reading these words I was reminded of what Tom Paine had written nearly two centuries ago : " The world is my country and to do good is my religion." I had these words of Tom Paine in my mind and also the Hymn to Joy (*An die Freude*) by Schiller and Beethoven's Ninth Symphony, the lessons of history, geography, philosophy, literature, science, when I wrote my note on " The Institute of Geopolitics : Object—The study of Geopolitics as a means to establish world peace." That was at Bonn on Rhine, Germany, in 1920. I had hoped that the different nations would learn a useful lesson from the war of 1914-18. I had hoped that the nations would remember the dead :

> " Went the day well ? We died and never knew,
> But well or ill, Freedom, we died for you." Anon.

Who remembers the dead ? Who remembers the wounded and the cripples and the damage done to villages and towns and the whole country side ?

I have quoted a few words from an Address by Joseph C. Grew, " For A Faculty of International Political Health," on June 5, 1933, Tokyo, at the opening of the New Unit of St. Luke's Medical Centre. Since then there has been the war of 1939-45. I will quote another paragraph from that address :

" Some day in the distant future we shall have, perhaps, a sort of Faculty of International Political Health who will study international relations from every point of view, much as the family physician studies, or should study, the mental, physical, and moral conditions of his individual charges. When sources of potential danger to international health are perceived, the Faculty will prescribe, long before the actual illness occurs, in order to eliminate the causes of potential friction, the sources of infection. The curative measures must be taken long, long before the disease has been given an opportunity to grow. In international affairs, once the fever of animosity has appeared, avoidance of the disease is uncertain ; it may be too late. The prophylactic steps must be taken in time. Much can be done around a green table in a definite case by the sober judgment of a few far-sighted statesmen long before public opinion has had a chance to become

inflamed and their own saner judgment warped by the course of events and by the heat of international animosity."

It was a great pity that the wisdom of these wise words was not realised in the 1933-1939 period. In September, 1939, it was already too late. From America and England it was possible for the Germans to get the money required for German rearmament. I do not intend to repeat the whole story here. Much has already been written. And what is of importance to us today is that now at least the old mistakes may not be repeated.

Let us continue to hear what Ambassador Joseph C. Grew has to say : " This Faculty of International Political Health—a vision of the future (and let me label it as purely a fantasy of my own mind)—must sit constantly, conducting research as in a laboratory, precisely as the Rockefeller Foundation and other bodies are constantly conducting their research for the elimination of cancer today. Its members will not be prime ministers or other prominent officials but non-political technical experts in the many branches of life's activities. Their findings, their warnings, their recommendations must be made in time for the prophylactic measures to be effected."

Meteorologists are busy in the different parts of the world collecting information about the weather. This information is given to the airmen who have to fly all over the world. Flying has become safe due to the weather reports which are prepared by the scientists who understand their subject. In the same way international political health reports can be prepared by trained scientists of the type mentioned by Ambassador Joseph C. Grew.

In 1920 I did not know the author of *Ten Years in Japan*. I read his book in 1945 and at once wrote a letter requesting the author to give me permission to publish his whole address in *Militray Studies* which I edit and publish every month. I received a reply by air mail giving me the necessary permission.

Thought is the greatest power in the world. We have much to study about the transference of thought and also about " human electricity."

A British Vice-Admiral wrote to me in his letter in 1942 : " I realise well that you have given much time and study to the great problem of defence. . . . I am in agreement with your remarks as to the tremendous importance of ' Thought.' We shall have to go some way yet before we can make our minds clear on that tremendously interesting problem of thought transference. I am quite sure that you have worked with honesty and sincerity for the cause which is very near your heart as it is near mine."

II

" Far above national statecraft and politics stands that noble philosophy, of which I have spoken, that the human family is a unit. It is a sublime conception of mankind, a conception towards which the forces of nature must inevitably exert their impelling influence, gradual perhaps but not the less certain of eventual realization." (Joseph C. Grew.)

All men and women of goodwill and understanding share this noble hope. The futility of war will become more clear now that the atomic bombs have become an accomplished fact. Many articles have appeared on this subject already. I may quote one or two paragraphs from *The Tomic Era* by Prof. Frederick Soddy :

" Indeed, controlling Nature would be child's play now to the task of controlling men.

" For now it is the age-long struggle, reduced to its stark nakedness—force and brain and cunning *versus* force and brain and cunning, and victory now certain, not to the superior contestant, but to the aggressor. Vesuvius, Mt. Pelée, and Uranium have vomitted. The world sickened of slaughter, vomits."

" Did those, still in control, control war, unemployment, the debauchment of the rural and urban population, artificial poverty in the midst of plenty, or any single one of the grave social disorders that the displacement by science of draught-cattle, human and animal, by steam and electric power, the tractor and the motor, has brought in its train ?

" No : Relative to the times they live in, they are impostors doing as they are bid by ' experts,' impostors whatever area they live in, except in exacerbating, exploiting, and even creating these very social disorders instead of abolishing them."

Those who are interested should read the whole article published in *Cavalcade*, 18th August, 1945.

From atomic energy we pass on to cosmic rays, cosmic energy and cosmic currency.

The Russians are busy with the cosmic rays and cosmic energy. We are told that cosmic energy is more powerful than atomic energy. So be it. What next ?

III

The population of India is 40,00,00,000. There will be a considerable increase in this population by the year 1970. The same is true of China. Disruption in India will mean disaster to India. The fate of China and of Europe also should be a warning to the people of India. India must remain one and united.

I recommend to the readers *The Balance of Tomorrow* by Robert Strausz-Hupé. The author presents the main facts of power potential in the world today. The people of India would do well to study this book with great care. In Part One Mr. Strausz-Hupé discusses the elements of power politics—foreign policy as " The Art of the Possible." His conclusion is that " The tremendous tensions engendered by two World Wars in brief succession will not easily be relaxed. Huge military forces will stand at the ready for many years to come. They will be at the orders of national governments presiding over nations possessed of vast man-power and industrial strength. . . . The world of the Super Powers is not a clever design, it is an accomplished fact."

Part Two of *The Balance of Tomorrow* is devoted to "Population and Power." It is estimated that the population of the United States will not be more than twenty or thirty millions by 1970. The population of the Soviet Union within its 1939 boundaries may increase from 170-odd millions in 1940 to over 251 millions in 1970, or to 285 millions with her 1941 boundaries restored.

"In summary," writes Mr. Strausz-Hupé, "in 1970 the numercial strength of the Western people will probably be what it is now : increases in North America and Southern Europe will have counterbalanced declines in Western Europe. The Slavic group is stated for an increase of approximately two-fifths. The populations of China and India may not increase as rapidly as the Japanese in the era of Westernization. Although they may grow at a slower rate, additional hundreds of millions will crowd into regions which are now the most densely populated on earth. Will these massive movements remain of purely regional significance? This question may prove to contain the world-political problem of the future. It has been shelved by World War II. It may not become acute before 1970. It will then still confront the majority of Americans now living."

This problem will also confront the majority of Indians, Chinese, Japanese, and the peoples of other countries.

IV

I have here an interesting article on "Cosmic Currency" by Mr. Glyn Thomas, Saltaire, Yorks., England.

"Has not the time come to have one cosmic currency, a currency for the whole world?" (Commander Locker-Lampson, M.P., The House of Commons, 1st March, 1944.)

Mr. Glyn Thomas says in his article : "The word cosmic relates to the universe and to the natural laws by which the universe is maintained. Hence, that which is cosmic is in harmony with natural and universal laws.

It must be appreciated that while any given token might be mutually agreed upon as a world currency, such would not be a cosmic currency unless it accords with, and is a part of, Natural Law.

There is, or there is not, a cosmic currency. If there is, humanity may discover its uses and apply them, but we cannot expand ors uppress cosmic laws. The Law of Gravitation has governed the earth since the beginning. Newton explained it, and a comprehension of its functions has assisted us in a multitude of ways. A cosmic currency must be found, understood, and applied in precisely the same way.

Therefore the question is not whether *the time* has come *to have* one cosmic currency, for, if there be a cosmic currency it has been and must remain available from the beginning to the end of time.

The question is one of fact which must be approached in the spirit of research. Does or does not nature provide us with a universal implement of Nature?

The discovery of cosmic currency will help mankind. It is hoped thoughtful men and women will co-operate and discover cosmic currency. The root of all evil is money.

Useful books and pamphlets on monetary reform, agriculture and allied subjects are published by The Economic Reform Club and Institute, 32 Queen's Avenue, London, N 10.

Sir Reginald Rowe, Past President of The Economic Reform Club and Institute writes: "It is the aim of the Club (or Institute, as I prefer to think of it) to promote the New Economic Movement in every way practicable, and to that end we are concentrating at this stage on the theories which we consider most fundamental, most likely to prove acceptable to the majority of monetary reformers. It is the first line of defence of what is left of "orthodoxy" that must first be broken."

V

I have been interested in humane geopolitics. While I was typing these lines two visitors came from Akola in Berar to have a talk with me on the meaning of geopolitics and the connection of geopolitics with agriculture. I told the two visitors that there is neither any mystery about nor any mysticism in geopolitics. It is easy enough to understand the main principles of geopolitics. I gave them an article on *The Background of Geopolitics* by Jean Gottmann. I showed the visitors copies of *Generals and Geographers* by Weigert and other books on geopolitics. I showed them a copy of *The Reader's Digest* for December, 1944. The copy was sent by Mr. J. L. Paton, retired High Master of the Manchester Grammar School, my old school. Mr. Paton had marked one article, *The Rajah of the Soil.* It is the story of the American Missionary, Sam Higginbottom, and the Allahabad Agricultural Institute. I had read the article several times. But this morning, 17th December, 1945, I felt very happy to show the article to the visitors who are interested in agriculture. I draw the attention of the readers to what is already written about thought transference. I had hoped that people interested in geopolitics, agriculture, military training and allied subjects would come to see me for information and advice. I was sent to the Manchester Grammar School in 1909. Mr. J. L. Paton and the other Masters and boys were good and kind to me. Mr. Paton must be now eighty-two years old. He still remembers me. He had suggested that I should take interest in agriculture and encourage the use of modern methods so that there would be enough food for all people in India. In my own small way I have done whatever is possible. Today, 17th December, happens to be my birthday. I have completed fifty years of life. I was born on 17th December, 1895, in a small room near the Chemistry Laboratory of my uncle, the late Mr. K. B. Jadhav, in the old Kala Bhavan, Baroda. Mr. K. B. Jadhav and Prof. Gajjar had started the Kala Bhavan on a small scale. All great things have a small beginning. The New Kala Bhavan is a flourishing Technical Institute which has trained hundreds of students from different parts of India.

On 20th March, 1945, Mr. C. B. Patel, Principal of Gurukul High School, Songad, Kathiawad, came to see me. He informed me that during the May-June vacation he wished to have a Military Training Course for the students of Kathiawad and Gujarat and requested me to organise the Course. On 23rd March, we left Baroda in the morning and reached Songad soon after midnight. I was pleased with the High School and the surrounding country. It is an ideal place for a military school and for military education. On 24th March we received a wire from Seth Nanjibhai Kalidas Mehta of Porbandar to see him. On 26th March early in the morning we reached Porbandar. Seth Nanjibhai had sent his motor for us. I was glad to see Seth Nanjibhai. I gave him an estimate of the cost for the Military Training Course at Songad. I said Rs. 5,000 (Rupees five thousand) would be required. Seth Nanjibhai agreed to be our Patron. In the Town Hall of Porbandar there was a big dinner party of the Rotary Club. I was invited to say a few words on the importance of humane geopolitics and military education. Truth is stranger than fiction. On March 20 I had not the faintest idea that on 26th March I would be speaking to the members of the Legislative Assembly at Porbandar or that I would have to prepare plans for the Military Education Course at Songad. Thought is the greatest power on earth. Transference of thought is an important subject. Meanwhile I made plans for the Military Education Course. On 1st May we began our work. I had a good a staff of twelve. We had horses, rifles, ammunition. I have to thank Mr. C. B. Patel (Manager), Mr. J. I. Patel (Office and Administration Accounts), Pandit Bhulashankar (Sandhya and Havan), Dr. Joravarsinhji (lectures on health, hygiene, anatomy, physiology), Mr. D. B. Desai (daily news, military library and lectures on various subjects), Dafadar Chandansingh (riding, signalling, drill, P.T.), Jamadar Karan Singh (riding for junior students on small horses), Mr. B. Shukla (lathi, sword, dagger, jujitsu and self defence), Jamadar Viraji (rifle shooting), Darbar Vajubhai (brought small horses from friends round about Songad and looked after them), Mr. Karansingh (Bhandari). I gave lectures on military history, military geography, military science, etc.

Col. Sardar Singh, Col. Bapuba Saheb, Mr. V. K. Patel, Mr. J. Sharma, Pandit P. V. Sharma and Pandit Chetramji visited our camp and gave useful talks to the 60 students who had joined the Military Education Course. The Course lasted from 1st May to 6th June, 1945. Seth Nanjibhai Kalidas Mehta, our Patron, was good enough to come here to my house at Baroda to thank me for what I had done. I told Seth Saheb that I had done my duty, that since 1914 I have been trying to create interest in military education and military studies, national and international defence problems. I had prepared plans for military, naval and air force schools and for a Central National Academy for the cadets of the three Services.

In May, 1945, I was glad to read a Press Note of the Government of India giving information about the National War Memorial Academy. Such an Academy should have been organised in 1900. Even 1920 or 1930 would have

been good enough. It required the war of 1939-45 to make the Government realise the importance of establishing a National War Memorial Academy. Better late than never.

In December, 1895, Sir Surendranath Banerjee was the Congress President who delivered his speech at Poona. In the course of the speech the President referred to the fact that the highest position that an Indian could hope to attain in the Army was that of a Subehdar Major or Risaldar Major. The writer of this article was an infant in December, 1895, behaving like all normal babies. And yet some force must have influenced the life course of this baby, to take so much interest in humane geopolitics and military affairs. It may be possible to write an autobiography in course of time.

VI

Institute of Geopolitics. 1,00,000 Scientists behind Humanity. This is not an idle dream. War is a disease.

"Most of our international ills closely resemble insidious disease. Like cancer, they generally begin on a small scale as a result of long irritation on a given spot. If that irritation can be sensed in advance and dealt with promptly, the disease can perhaps be avoided. Even the most skilful physician may not be able, or may not be given an opportunity to sense the irritation in advance, but the moment the obvious symptoms appear, he seeks to eradicate the disease by curative treatment long before operation becomes unavoidable." (Joseph C. Grew).

The disease of disruption will do great harm to India, and through India to the rest of the world. Nature has made India one and united. The people of India must remain one and united. One people, One Country, One Nation. This must be our ideal. There are millions who share this ideal and it is their duty to do everything to preserve the unity of India. In course of time Indians will have to rule and defend India. "The moving finger writes; And, having writ, moves on." The Time Spirit says so and let Indians take the warning to heart.

A group of Indian scholars should study the following subjects: the elements of sea-power and "command of the sea," changes in military technology as they affect world politics, the balance of power in Europe, America, Asia and Africa; not only as a phenomenon in itself but as a factor in the defence of India, the 'military potential,' . . . that is to say, the basic factors in military strength, war as a social and economic institution, strategic factors in the foreign policies of the Great Powers, the impact of war upon the economic and social structure, the meaning of terms like "security," "strategy," "defence," and "sea-power," which are commonly used but not always with exactitude, the spread of geo-political doctrines in the world, changing power relationships in the Atlantic area and in the Pacific, the historical origins and development of the American doctrine of isolationism and non-entanglement, the European background of early American foreign policy, the theories and practice of diplomacy, the role of the army in a

democratic society, comparative methods of recruitment and discipline of military personnel, the conception of hemisphere solidity, the historical development of military policy in Europe, America and Asia, non-political—especially psychological—aspect of warfare.

The study of these subjects should not be viewed as an examination of isolated and unrelated topics but rather should be conducted with a view to a single unifying objective : Indian security, its basic assumptions, its changing conditions, and its present imperatives. Indian scholars can do useful work. They can follow the example of the American scholars who work in the seminar on the foreign and military policies of the United States at the Institute for Advanced Study at Princeton. A very useful article on this subject appeared in the *Infantry Journal*, Washington, in 1942, by Dr. Edward Mead Earle.

In the course of the article Dr. Earle wrote : " The study of military affairs should not be regarded as an emergency matter, although the outbreak of war gives it added importance and urgency. What is required is a long-term program of research, and ultimately of teaching, which will enable the United States in times of peace as well as war to build up and utilize a body of expert knowledge essential to the formulation of public policy and to the understanding of military problems and potentials. A reserve of trained scholars who had devoted any considerable portion of their lives to the problems of strategy would be of inestimable service to the nation. . . . "

India also requires such trained scholars. I hope Calcutta University and other Universities will co-operate. Uuseful information can be obtained from Dr. Edward Mead Earle.

Fifty-three leaders of American thought from the fields of psychology, sociology, anthropology and other social sciences have worked under the editorship of Dr. Cardner Murphy to write essays on " Human Nature and Enduring Peace." —. . . .a statement of why we have wars and what the obstacles are to peace, and to outline a positive programme in the belief that world order is obtainable. A good review of " Human Nature and Enduring Peace " appeared in the *Infantry Journal*, July, 1945, Washington.

I have collected very useful material since my school days at the Manchester Grammar School in 1909. It has been my custom to make note of whatever I read, heard, observed, noticed and saw. Some day I may find a Publisher to publish the material I have on military studies and geopolitics.

On 17th December, 1938, my plans for the Bihar Military School, a Volunteer Corps, and military education in High Schools and Colleges, were ready. There was a meeting at the Secretariat, Patna. Dr. Syed Mahmud, the then Minister of Education, presided. The Bihar Military School at Ranchi was to be opened in 1939. The Congress Ministers resigned and the plan of the Bihar Military School still remains a plan on paper. On 17th December, 1939, I found a green caterpillar at Ranchi. I kept the caterpillar in a box. I took care of it. On 31st May, 1940, a very beautiful moth came out of the cocoon. I had never seen such a beautiful moth before. I did not know that some

moths remained for five months in the cocoon before they were ready to appear in the world in all their blaze of glory. On 31st May, 1940, I saw the moth coming out of the cocoon. In the sunlight the bright colours on its wings sparkled and glittered like diamonds, rubies, sapphires and emeralds. The thought expressed by all this beauty was : " The truth which men of vision of all ages have felt is that the human family is a unit."

The list of books and articles I have studied from 1909 to 1945 is too long to be given here. I hope the United Nations will continue as United Nations and they will study the problems of Geopolitics and Peace. Atom bombs, cosmic energy and some thing even more frightful will not solve the problems of world peace. Fear of hell does not frighten people now as it used to do some years ago. Total fear is as damnable as total war. The world requires total peace, or there will be total obliteration.

APPENDIX

Books and Articles recommended

Energy and Economics, Dr. Gilbert J. Fowler.
Human Geography J. Bruhnes, American edition, 1920.
Anthropo-Geography, F. Ratzel.
Political Geography, F. Ratzel.
The Geographical Pivot of History, H. Mackinder.
Democratic Ideals and Reality, H. Mackinder.
The New World, I. Bowman, 1928.
Geographie sociale, C. Vallaux.
Der Lebensraum, 1901, F. Ratzel.
Generals and Geographers, H. W. Weigert, 1942.
The World of General Haushofer, Andreas Dorpalen, 1942.
German Strategy of World Conquest, D. Whittlesey.
America's Strategy in World Politics, N. J. Spykman.
The Journals of Geopolitics, Haushofer.
The Tools of War, J. R. Newman.
The Strategy of War Materials, Brooks Emeny, 1938.
Makers of Modern Strategy, edited by E. M. Earle.

Articles

A Cosmic Currency, Glyn Thomas.
The Background of Geopolitics, Jean Gottmann.
The Princeton Program of Military Studies, E. M. Earle.
Geopolitics and Today's War, Leonard Engel.
Military Research, Auspex.

India's Strategical Future, Auspex.
Haushoferism, H. C. Hatfield.
Psychology and Leadership, John H. Burns.
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THE POST-WAR DEPRESSION

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The post-war price levels will mainly depend on what monetary policy the country adopts now that the war is over. The vicious method of our war finance with its inevitable consequence of inflation has bled the country white during the war and the sooner it is abandoned, the better it is for India. The economic stability of the country can only be achieved if the currency policy of the Indian Government and the credit policy of the Reserve Bank are properly married together. The instability in the standard of value is to a large extent responsible for the economic miseries and disappointments of the present-day world. Although difficult, it is not impossible to maintain the stability of the measuring rod of value within limits with the help of the new ideas now developing in the banking world. A mind free from conservative and orthodox notions and having an aptitude for clear analysis of the real situation can confidently steer through difficult times and reach the destination safely. The time has come for taking such a bold and unorthodox step on the part of the Indian Government.

I strongly pleaded in favour of a higher Bank Rate during the war. Inspite of a great increase in the demand for money in order to meet the colossal war expenditure, the pre-war Bank Rate has been kept intact throughout the war period. In this country, this *three per cent war* has been made possible by the abundant supply of paper currency which has made money surprisingly cheap. It would have been wise if the Bank Rate were increased and the war were financed more through loans and less through inflation. The war-time inflation will have its devastating effects in the post-war period also, in the form of deflation and a long term depression. The canker of inflation has eaten into the vitals of the Indian economic organism.

The war is now over and the purchases in India on behalf of His Majesty's Government will no doubt come to an end. This will also bring the war-time currency inflation in this country to an end. Therefore, there will be no fear for new currency putting constant pressure to push up prices after the war. But the upheaval that has taken place in the country's economic structure will not settle down at once after the war. Violent fluctuations of prices, both upwards and downwards, are likely to follow one after another before a readjustment of the different economic phenomena takes place.

The Post-War Boom

Now, after the war, there is the possibility of a short-lived boom. The demobilisation crisis will be momentary. When the war production is over peace production will begin and a transfer from war work to peace work will

take place. A great demand for repair and renewal of the plants and machinery, a rush for the construction of buildings and railways and the necessity for starting the postponed social work of the state will at once arise. These would greatly stimulate the activities of the capital goods industries. On the other hand, a great activity in the consumption trades will also become visible. When the war-time controls and restrictions are over, the people forced for so long a period to a strict austere living will try to satisfy their pent-up demand for consumption goods and thus there will be a great scramble for consumption goods. In India, the greatest demand will be no doubt for cloth. The accumulated balance, which had remained unspent during the war owing to scarcity and also due to the introduction of rationing, would be drawn upon as soon as the situation becomes favourable. Although the demand for both capital goods and consumption goods would be immediate, the switch-over from war to peace economy will require some time before the various factors of production would get themselves adjusted. In the transition period, therefore, the rate of output of both kinds of goods would be insufficient to cope with the intensity of demand, and their prices would consequently shoot up. This will bring a windfall profit to the producers and the trades will experience highly stimulated activity. This is what may be called a post-war boom.

The Case of India

What is true of other countries may not be equally true of India. India has got her own special difficulties. This country does not produce most of her capital goods and, therefore, for these she has to depend on foreign countries. Under such circumstances a demand for capital goods in the immediate post-war period would stimulate the activities of those industries not in India but elsewhere. The position of the consumption goods industry is not very hopeful either. Now the war is over and India will very soon be confronted with hard foreign competition for reasons thoroughly dealt with by me elsewhere. Both England and the United States of America are hurriedly getting themselves ready to dump their goods in India.

Therefore, now when other countries will be passing through a boom, however short-lived it might be, there is also a remote possibility of India's passing at once into a period of falling prices and depression. Her pent-up demand will no doubt be met and her surplus purchasing power will also be spent, but these will only help the foreign industries and not the Indian to thrive. This fall in prices will be accentuated by the currency deflation that is likely to occur as the sterling balances will be gradually paid up. This is because these sterling securities form the backbone of our currency and as the reserve will gradually be dissipated, the contraction of notes would take place. Much of the arguments for post-war planning and reconstruction in India are still airy talks. Therefore, while the demobilisation crisis in other countries may not be followed by unemployment, here in this country, most of the people may not get re-em-

ployed as soon as the war service contracts. In fact, in other countries an acute shortage of workers may even be felt in this transition period.

Although the post-war economic prospect of India is thus full of pessimism, it will be at the same time too dogmatic to assert that the wave of post-war boom that will arise in other countries will not touch the shores of India. Fundamental laws of economics will play their own parts in every country and India may also experience a flimsy and ticklish boom after the war. The demand for her consumption goods in that case will increase and an enlarged industrial activity may become visible which in its turn may absorb a part of the demobilised men. Although the civilian demand would thus increase, it should at the same time be remembered that the huge military demand which the industries had so long been enjoying would cease to exist. About the price levels, it would mainly depend upon the prices of foreign goods that would be sold in India and with which the Indian products are to compete.

The Herald of a New Depression

The post-war boom will be a herald of a great depression that awaits us in the next period. The post-war demand would soon be satisfied. This will not be a continuous demand, but a sudden demand arising out of wants that remained unsatisfied during the war and also out of war damages and postponed repairing and re-stocking of factories, shops and houses. When these have been met, the rush of demand is over and with it also ends the first phase of the post-war period. Being allured by large profits and being facilitated by the abundant supply of funds available at low rates of interest, the entrepreneurs of capital goods would embark on projects beyond necessity and the producers of comsumption goods would expand output beyond demand. People's savings in the banks would gradually be drawn upon and that would not be replaced by inflated money as it used to be during the war under the regime of inflation. The affluence in the field of finance will now give place to scarcity and the banks would find it difficult to provide money to the entrepreneurs as freely as they have been doing. Consequently, the interest rates might tend to rise. This will at once reduce the price of securities and also the shares of the industrial concerns. The cost of financing the projects in hand will rise and this will reduce the profitableness of the schemes launched. Many of the projects would be abandoned and unemployment would set in at first in the capital goods industry. The unemployment in this industry would reduce the effective demand for consumption goods and the set-back in the capital goods trade would also spread to the consumption goods industry within a short time. A crash will occur and the prices will adopt a falling course. It would be difficult to bring a proportional reduction in the high level of wages and the cost of production remaining high, the industries would suffer from a cost-prices disequilibrium. Once the ball is set rolling, it would gather impetus, and as the depression spreads, it would gather cumulative force. In India the capital goods industry being negligible, the break would at once take place in the price of consumption goods.

The Part the Bank Rate will Play

There is one more danger in India which may intensify the slump. The post-war exchange policy of the Indian Government will have a great influence upon the period of transition from war to peace. If the rupee is not revalued and devalued after the war in terms of sterling and the policy of the Government is to hold on to the present rate of exchange, the banking authorities will be sparing every nerve to resist falls and encourage rises in the rupee-sterling rate of exchange. The problem of the devaluation of the rupee has been dealt by me in my pamphlet, *The Ten Pence Rupee*. It is with this view in mind that the Bank Rate in India might be raised higher and higher when the boom breaks in the post-war period. Its effects on the business psychology would be catastrophic and it would stimulate the vigour of depression. After the first world war, the high rate of 2*s*., a legacy of the Babington Smith Committee, accentuated the trend of falling prices in India from 1920 onwards. England too, being eager to re-establish the gold standard after the last war at the pre-war rate, tried hard to resist falls in the dollar-sterling rate. The exchange in America was unpegged (that is, natural—free from any Governmental manipulation and control), and to raise the dollar-sterling rate in New York, England thought it prudent to attract funds from America. The Bank Rate was consequently raised in England to the level as high as 7 per cent and this at a time when the post-war depression had already set in. As a result the depression was intensified and it continued to be so till the middle of 1922 when the Bank Rate was brought down to the level of 3 per cent, and this brought an improvement in the situation. In India we are threatened with a similar experience after this war.

Remedy

The cause of the post-war boom lies in the orthodox method of war finance through inflation and we have seen how the seeds of the post-war depression would be sown in the post-war boom which would dig its own grave. When the war-time paper balloons are pricked, their emptiness would at once become visible. To avoid the post-war depression, is, therefore, to first avoid the development of the post-war boom.

In order to avoid the post-war crisis, the best thing, of course, would have been to finance the war wholly through taxation and loans and not mainly through inflation as has been done. The abundant funds created by this paper money would give rise to a wrong impression in the minds of the entrepreneurs and thus lead them to embark upon too ambitious projects after the war. But as the Government had already followed the wrong path, the next alternative to check the post-war false boom would be the proposal for a stiff capital levy immediately at present and to bring about a redemption of all the indebtedness of the Government incurred to finance the war through inflation. The wiping out of the Governmental debts through the introduction of capital levies is not unprecedented in history.

Price Control and Rationing

If the introduction of a capital levy does not become feasible due to the body politic, the only alternative to check the development of the flimsy boom is to continue the war-time economic controls and restrictions for some time even after the war till the economic factors which have gone out of gear during the war get themselves adjusted again. The financial controls which have kept in check both the entrepreneurs of capital and consumption goods industry from launching too ambitious projects during the war would equally do so even after the war if they are operated with care and caution. Price control and rationing of consumption goods should not be immediately abandoned now on account of the announcement of peace, as the continuation of these restrictions would forcibly keep the consumption rate at the war-time level. But the sample of the Government's war-time economic control was pathetic and sometimes heart-rending too. Therefore, the price control should be more effective and the rationing more perfect. An inefficient control and an imperfect rationing are more intolerable to bear than even fluctuations in prices. This would release productive resources for employment in the capital goods trade. At the same time every care should be taken to see that the production of capital goods or instrumental goods, as they are sometimes called, does not exceed the necessary limit.

If the Controls are Removed Immediately ?

No doubt the public agitation is high against the Government's policy of holding on to the war-time rationing and controls even now, as the people have suffered greatly due to the inefficient and corrupt administrative machinery. But think for a moment what will happen if these rsetrictions on consumption and control over prices are removed all of a sudden. Immediately the prices will experience a sudden set-back due to the panic on the part of the businessmen, as it happened in the case of gold prices when the news of the cessation of hostilities reached the country. This will at once allure the public to purchase commodities at a great speed, and the present supply being limited, the businessmen will find their panic groundless. The demand and supply will then begin to get themselves adjusted, and the demand being more, the prices will begin to rise. High prices will bring windfall profits to the entrepreneurs and the speed of production will be accelerated. The pent-up demand of the consumers will soon be satisfied and, ultimately, the production will extend beyond necessity. Prices will adopt a falling course and the depression will set in.

But the question of holding on to these restrictions does not arise in the case of food grains. There is no possibility of the pent-up demand as regards food and also the switch-over from war to peace economy will not require some time in the case of the production of food crops. Therefore, the rationing of food articles may easily be done away with at present. In respect of food articles, what will henceforth be required is not the fixation of maximum or ceiling prices, but that of minimum prices with

the capacity of revising them from time to time according to the urgency of the economic situation.

War-time Taxation

Not only the war-time economic controls, but the war-time rate of taxation should also be continued during the period of economic reconstruction after the war. With the accumulated proceeds of this taxation the war-loans and other war-time indebtedness of the Government should gradually be redeemed, although not immediately but some time later. Similarly the payment of a portion of the Excess Profits Tax and also other loans that fall due immediately after the war should be postponed for some time, otherwise these would bring inflationary forces into operation. The loans which fall due in this immediate transition may be reconverted for a short period even at a higher rate of interest.

A Higher Bank Rate

Every care should be taken by the banking system to be free from the temptation of creating an expanding credit in this period of transition. Noticing the signs of an all-round optimism, there is every possibility of the banking system being allowed to build up a huge structure of credit expansion which would at once crack as the depression would stealthily set in. Therefore, instead of waiting for the depression and then raising up the Bank Rate as a remedy, it would be prudent to raise it at once or as soon as possible in order to deprive the businessmen and entrepreneurs of the facility of cheap money in this period of transition. This would not permit the Bank Rate to remain below the natural rate, as has been the case during the war just ended. Prevention is always better than cure.

Government's Immediate Policy

If the policies discussed above are adopted judiciously by the Government, the country may be freed, if not wholly, at least partially, from the grip of the post-war cyclical fluctuations. Unfortunately, the bureaucratic machine moves slowly. The Government should, therefore, proceed quickly with a clear-cut programme of post-war economic reconstruction and during this period of planning, war-time controls and restrictions should not be relaxed. As the programme is being completed and the economic equilibrium reached, a gradual abandonment of those economic restrictions may then be possible. But as to what will exactly be the policy of the Government of India at such critical times, we are still unaware. Will they remain as sullen spectators and adopt the policy of masterly inactivity when the country would be passing through another turmoil and upheaval? In the past, the Government could not check the temptation to stay where they were and they used to live the life of lotos-eaters. They were always overwhelmed with self-complacency and lived in a monetary utopia of their own creation. To repeat the same in future in the childish expectation that something better would at last turn up would be a suicidal policy from the point of view of the country's economic interest. No doubt, economic laws are inevitable

and the boom and depression are like twin brothers under the existing system of production and distribution. But although unavoidable, the intensity of price fluctuations can easily be reduced with the help of the present knowledge of economic science combined with a degree of honesty and sincerity. Due to the lack of both, the bureaucracy has mismanaged the country's affairs so woefully during the war. These are the root causes of the failure of price control and rationing. The handling of the post-war problems is as difficult as those of the war. Without the active co-operation of the people and the masses things will again be allowed to drift. There will be no salvation of those innumerable men and women of the country who have been suffering year in and year out from starvation, malnutrition, destitution and disease. Therefore, there is an urgent necessity of a National Government in India today, which will enjoy the confidence of the people at large. The old Tory is now dead and gone. The progressive Labour Government in Whitehall should at least visualise the situation and move with the times. If, however, lethargy overwhelms us or if "Nothing doing" becomes the basic policy of the Indian Government, as it has always been, nature's remedy would come into ruthless operation and the economic equilibrium of the country would be reached through the natural but painful process of boom and depression.

VISUAL APPEAL IN PUBLICITY

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MODERN PUBLICITY no longer cares so much for securing conviction by the old arduous method of argument in words as for simply winning over by visual appeal. Of all the avenues of approach to the mind of man, in the individual or in the crowd, like the physical senses of sight, hearing, smell, taste, touch, and the finer process of intellectual communication, vision is the most easily accessible and strongest in appeal. So the advertiser today besides wielding a persuasive pen, calls in the aid of the lens and the brush. The writer, the artist, the photographer—all three's co-operation can make a successful advertising campaign.

The advertiser has to push a thing into the public. His colleagues must have unusual qualities. Here the photographer is not so much a camera operator or the artist a mixer of dyes as a creative salesman. 'His job is to emphasize the beauties and advantages of a product, to minimize its shortcomings, to create in the possible purchaser a desire to possess it, to put forward arguments in favour of possession, breaking down sales resistance! He is more a barrister pleading his case than an artist aiming at true representation. Any member of his team is expected to have sufficient equipment and training. He has to be a jack-of-all-trades, ready to turn his hand to anything. The extreme variety of subjects handled necessitates the use of equally varied technique. His mind should be prompt to adapt his method to the constantly changing problems. An ample general knowledge is the first requisite; or he should possess the faculty of swiftly assimilating necessary information. The widely varying demands call for the qualities of intelligence and resource to an extent scarcely known in any other craft. Still the profession, far from well paid, does not attract the best educational products. But simple possession of unusual qualities or common qualities in unusual degree will not do. The publicity man is expected to acquire, if not a thorough knowledge, at least a superficial acquaintance of the sphere in which he moves. He need not be an angel treading with fear every step, nor should he betray himself as a fool rushing in without reconnoitring the field.

Next, the publicity man should get his colleague, the commercial artist, interested, at least in a passing manner, in the subject of advertisement. He should bear in mind that his presentation is needed to tell a story and not merely to become a good picture from the purely artistic standpoint. Without understanding the thing he cannot hope to exhibit it from the most advantageous aspect. The secret of his art, therefore, lies in the study of the whys and wherefores of the article or view to be illustrated. Understanding is simply indispensable in the publicity of a technical subject. The artist is to acquire specialized knowledge of an apparatus or a process to show off some particular aspects of

the machine's construction and method of working. If it takes half an hour to make a portrait it is well to spend two hours in watching the machine in operation and enquiring what is does and how. Only after a study of the work being done, can the best viewpoint for exhibition be decided.

Advertisement today is inseparably associated with not only its old friend painting but has picked up a new ally in Photography. It has come to play a highly helpful part in commercial life, for publicity as well as records. Manufacturers of all kinds, from toilet to steel, architects, engineering concerns, land, marine and air transport companies, are but a few of the activities which may profitably retain on their publicity staff the permanent services of an expert photographer. Photography with all its mechanical aids and processes is not at all a rigid medium for publicity. It can very well lend itself to the infinitely changing demands of advertising. For today it is 'not merely recording; it is drawing with light, an extremely sensitive and fairly flexible medium, which, with sufficient skill and intelligence, may be moulded to any fashion or purpose.' Within its limitations there is ample scope for variation.

The photographer now is fast superseding the painter in the publicity line. Photographs are replica of reality, the camera cannot lie—such superstitions are to some extent responsible in duping the unwary public into blind faith. Its growth of popularity in advertising is also due to the push received from the cinema world. The screen has made the photographer's art at its highest comprehensible to the masses, whereas the artist with brush and pencil finds an appalling lack of appreciation of his medium throughout the whole range of society. Few buyers of mass-produced goods are art-educated; all of them respond almost instinctively to the photograph, because they understand its meaning immediately! So the aspiring publicity photographer should study studio technique and observe the film camera's selective skill.

Latest developments in the photographic art have provided the publicity campaigner with new weapons of appeal, which are easy to wield and powerful in effect. Thus solarization may be used to emphasize certain lines in the picture and throw back others. Similarly, colour photography has made great progress in advertisement. Clever manipulation of existing process in this art can also substantially help the publicity man. Stunt photography or the employment of tricks, mechanical and chemical, is now-a-days widely used in securing easy publicity appeal. The layman's blind faith in the camera may be exploited for catching attention. The camera can lie most horribly, and its ability to distort facts can be deliberately employed as a publicity stunt. Thus the photograph of a woman lying with face up may be reversed, the bed being eliminated, and the effect produced of a lady flying in air in order to emphasize the idea of lightness and comfort of an item of fashion dress for summer wear.

Double exposure and double printing are similar convenient tricks for combining unlikely subjects. In an advertisement a waler may be shown with wings racing with an aeroplane, or a dragon climbing out of the Hooghly to the highest span of New Howrah Bridge to declare the merit of a boot polish. 'Invisible

man' effect may be produced by means of lighting and special exposure. Thus a sports dealer may insert in an advertisement the photo of a batsman striking at the wicket, without the man himself. In the same way outdoor photos required for publicity purposes may be as effectively snapped indoors. Thus for an advertisement of shoes for beach wear the commercial photographer, in need of a picture of the sea beach, will find more sand in a Tollygunge studio than on the beaches at Vizag. Ghost photography is yet another by-product of double exposure which may be highly effective in certain classes of publicity. The advertisement of an insurance company, for instance, may be made deadly convincing by the use of such a special figure, say, by showing the very ghost of a man, destined to die next moment by a street accident on way to office, standing in front of him, with a superscription emphasizing the necessity of providing for the near and dear ones at home, in order to fail the stealthy march of that over-hanging spectre. Such ghost photographs are easily made by a trick of superimposing on main subject. The method is so simple, the cost so low, and yet the appeal so irresistible.

Publicity painting and photography have now become a functional art, and preference is being given to naturalistic treatment with an interesting approach. The appeal of an illustration can drive home only if the presentation rings true and has not any false colour or atmosphere about it. This is equally applicable to 'stills' and action pictures. To take a convenient example of the first type, 'fashion' pictures, so plentiful in high class women's magazines, demand 'highly developed creativeness, coupled with a sense of dynamic composition, ability to show a garment as it really is at its best.' Above all, it must look natural and only superb skill can avoid that wooden look which we meet so often in advertisements of this class. That is why in this line, over-crowded with hacks, there is still room enough for true artists with new ideas, people who can capture the spirit as well as the look of a lovely gown or a comfortable dress. In pictures of machinery too, so abundant in modern times, truth in presentation is the first requisite, for such pictures require the maximum amount of subject detail, with possibility of working up small portions, and such illustrations are nothing if they are not accurate and true. Action pictures are particularly popular with advertisers today only because they hold the mirror up to life. And it is needless to add that every care should be taken to avoid showing the worker in an untrue position, as is all too often done. For instance, a worker in a factory must not be shown "hooked around something which in real life would instantly slice a finger off. Nor should a compositor be shown setting type with his hands resting on a table; he does it in mid-air and in mid-air should his action be shown."

Advertisement pictures cannot really be classified. They can easily adapt themselves to the infinite possibilities of colour and line, light and shade, according to varying demands. They are, in fact, of as many types as there are personalities among commercial artists and manufacturers for whom they cater. Like stories or any other production of art, advertisement pictures fall naturally into three broad classes according as the emphasis is laid on one of the elements of plot,

character and atmosphere. An atmosphere picture creates by illustration as well as suggestion a mood, sentiment or tone which can be easily associated with the article offered for sale. A subtle type of this class is the scenic picture. Natural scenery is now used in advertisements as abundantly as the human portrait. A bit of landscape, a patch of the sky, a portion of the sea-beach, or 'the beauty spots of a country may be linked up in clever wording with the quality of a particular thing. The mad rush of a cataract in the Darjeeling hills may be associated with the speedy dash of a sensational cinema picture, the soothing beauty of a lake scene in Kashmere with the soft haunting smell of a perfumery product.

Scenic advertisements are particularly suitable for travel publicity, for they show the object of travel. Travellers' Bureaus and transport agencies may use profuse and colourful illustrations to attract their customers. The sunny beach of the Rivira of Waltair, the bracing climate of a hill resort on the Swiss Alps or Himalayan Terai, the ponderous Pyramids of Egypt or Pagodas of Burma, the massive temples of the Deccan or the finest sculpture of Ellora, may not only form a dazzling frontispiece to a Railway timetable or travellers' Guide, but provide the easiest supply from the publicity man's stock for any sort of advertisement relating to travel by land, water or air. 'Most people might be attracted by a picture of the beauties they would see if they allowed themselves to be persuaded to make a journey.' An eye for beauty, which will be equally good in black and white as in natural colours, is essential. And here there exist practically unlimited opportunities for amateur photographers and artists to supply publicity people with pictures to suit their purposes.

Another section of the atmosphere type is the pictorial illustration, so commonly used and often ineffective. The reason is obvious; greater attention and interest of the looker-on is absorbed by the picture itself, which should be there only as a means, than goes to the subject proper. Of course, the picture is not altogether irrelevant; either by its subject or by its atmosphere it links up with the advertising. Thus the picture of a happy mother, holding in her arms a healthy child, both beaming with smiles, this mother-love theme, is capable of wide exploitation for advertising innumerable domestic commodities from an infants' food product to a scrubbing brush. But perhaps 'the most familiar of this classification is the pretty girl's face, smiling.' This may be seen in advertisements for cosmetics, clothes, tea, condiments, and a score of other commodities, and, with a cigarette stuck in the mouth, for tobacco. One great advantage of this pictorial type is that one picture, the same negative or block, can be used for half a dozen different commodities equally well. The publicity man has to keep a stock of type pictures to satisfy short notice demands. The free-lance in the line may be asked to supply quickly pictures like a factory with fine tall chimneys all of which must be smoking heavily, a bed bug greatly enlarged, a selection of fat babies, or a peasant family at tea. But this advantage in general use of an illustration naturally detracts from its value in the particular advertisement. 'Because of its lack of identity with product it is a weak form of publicity.'

Plot pictures may be 'stills,' either purely reproductional or telling a simple story, as well as action pictures. The most widely used is the reproductional, nothing but an ordinary picture or good photograph of a product, without frills, but made interesting by a careful selection of angle and dramatic lighting. Motor cars, furniture, bottled goods, tinned food, in fact, all sorts of standard manufactures may be exhibited through such simple pictures. Its plain purpose is to familiarize the consuming public with the appearance of the product so that they will recognize it in shop and in use.

Reproductional pictures are essential to publicity in certain spheres such as the engineering industry. Both static pictures of machines and pictures of mechanical operations are very useful not only for record or documentary purposes but also for exhibition and publicity. In the hand of an expert commercial artist machinery may be as charmingly picturesque as a landscape. In a picture of a machine it is desirable to bring out the details by effective exposition. So the artist must give special attention to lighting in order to obtain emphasis in light and shade falling on the smaller features of the mechanism. But to secure 'full appeal, to make the picture impressive as a whole, to rise to the highest level of grandeur and majesty, in representation, to make the picture, above all, impressive by its massiveness,' in order to emphasize 'the size and power of the rolling mill, the artist should preferably choose a low view-point so that the resultant picture will throw up the boldness of the drive of the rollers into prominence.' In a subtler way reproductional method may help publicity by copying a set of testimonial letters, cuttings from newspaper columns containing appreciative comments, and certificates and medals awarded to the product at exhibitions.

To the bare reproduction of a thing the addition of a simple story will drive the matter home. Subject and setting may be arranged with utmost simplicity to tell their own story. Thus in an advertisement we may have for the inscription, simply 'Shoes for Beach wear' with the maker's name added, and for the illustration, 'a picture of a simple pair of shoes on the sea beach with shells scattered around on the sand; in the background a patch of the sea and a portion of a bath towel, the human figure being conspicuously absent.' Or, without any inscription we may simply have a picture of an open umbrella, of course, with the maker's name printed thereon, returning from its cloth surface shafts of rain descending from a patch of cloudy sky of the wet season. Both these pictures are rather unusual, since ordinarily we find shoes with wearer, at least with legs, and umbrella with user, at least with the head. But such simple illustrations are not the least telling.

An interesting variation is to make the illustration tell the story, not of its use, but of its manufacture, at least, and interesting features of the process. People may be shown actually at work in a factory, either an individual operator or a whole section. The publicity man may profitably disguise his advertisement in such pseudo-action pictures of an explanatory character. The illustrations appear as *bona fide* instructions to demonstrate how a contrivance should be normally used and readjusted when it goes out of order. The leaflet or hand-

book issued by the manufacturer of a machinery product, from a typewriter to a motor car, may contain photographs showing how to dismantle and assemble the component parts. Or, in these days of labour trouble it is to the interest of the management occasionally to put into the advertisement, say, a picture of a crowd of work girls pouring out of the factory at lunch hour with a smile of content.

Or, the action picture may show in a graphic, life-like manner the different successive stages in a manufacturing operation, to prove the purity, quality and perfection of the product. In the case of a food stuff, for instance, this may assure the consuming public of the hygienic conditions under which it is prepared. Such series of illustrations may be used as an aid to training, or for recording, efficient and right methods, and hence naturally and effectively for exhibition and publicity. They may conveniently form catalogue illustrations, census of shows in shop window display, or slides or reels in intervals of cinema shows. Recently the attention of Indian advertisers has been drawn to the unlimited possibilities of the screen as a medium of publicity, and they are just beginning to realize, and make fuller uses of, its immense potentiality of visual appeal. The screen advertiser of today will not, like its predecessor, simply appeal to the intellect and reason of the people by dictatorial or dialectical hammering in abstract terms. Present-day technique has become fuller in detail, richer in appeal, and subtler in persuasion. The Publicity Department of Lever Brothers today calls in the aid of a studio to shoot a reel, telling a nice little story of a prudent housewife, having an easy and good wash of her linen with Sunlight, taking pity on and advising her neighbour disappointed with an inferior soap. Similarly, instead of straightway saying, 'Develop cottage industries,' the Propaganda Officer of the Industry Department of the Government of Madras Province may, in a reel or two of action pictures, show how the Palm tree maintains the rural population, by exhibiting the different operations in industries directly depending on that useful tree, such as the making of hand-fans, brushes, mattress, or preparation of molasses, sugar and wine. Such pictures are interesting and informative; they encourage the industries and at the same time expand the market.

Lastly, in picture advertisements today the use of characters or personalities has become as popular and effective as those of plot and atmosphere. Manufacturing concerns are increasingly adopting it for newspaper and poster display. And the advertiser may either bring in a living personality or create an altogether fictitious character to help him in his push. An advertisement is enriched in its recommendatory value by the inclusion of the photograph of a high personality, such as a Governor or a national leader visiting a workshop and expressing satisfaction at the efficiency of the administration and excellence of the product. Or, the personality may be carefully chosen to represent an authority or expert in the line, one entitled to express opinion on the utility of the particular thing. A tobacco dealer may use the portrait of Churchill in a pose of lighting up his favourite brand, pipe and match in hand, distinct up to the flame of the stick

and the characteristic smile on his lips, as if in a mood to think out a knotty problem in international politics.

The invention of a character of his own, instead of choosing a living personality, is the most successful manifestation of the advertiser's art. The publicity man brings into existence a pretty fictitious character, and by persistent advertisement makes him so intimately acquainted to the general public that he is more real to us than any living person we know in life, and the appearance of his familiar figure at once reminds us of the thing he stands for. 'This requires long-term planning by the advertisers. An advertising character does not become the public's friend overnight. Months and even years of frequent appearances are necessary before the public not only accepts the character, but is anxious to read what he says.' Advertsiement literature has presented us a few such characters, perhaps as interesting and intimate, if not as long-living, as the characters of literature, such as 'Old Hethers of Robinson's Barley Water, Aunt Margaret who used so pleasantly to tell us the merits of Exide Batteries,' Johnny Walker, 'born 1718, still going strong,' or that jolly good fellow who points out at unexpected turns, 'You do not know what you are missing.'

THE VICE-CHANCELLOR'S ADDRESS TO THE ALL-BENGAL PRIMARY EDUCATION CONFERENCE

Mr. P. N. Banerjee, M.A., B.L., Barrister-at-Law, Vice-Chancellor, University of Calcutta, presided over the Special Session of the All-Bengal Primary Education Conference held on the 29th of April, 1946. The Vice-Chancellor surveyed all the important aspects of Primary Education in the Province and dealt sympathetically and vigorously with the various problems affecting Primary school teachers, a neglected and down-trodden section of the community. In his Speech, which was delivered in Bengali, he showed by the cogent and impressive testimony of facts and figures the appalling situation with regard to Primary Education in the country.

The Vice-Chancellor stated that even now people were apathetic about Primary Education and did not appreciate its real significance and value, whereas in England (as His Excellency the Governor of Bengal had stated in his recent Convocation Address to the University of Calcutta) Primary Education formed the backbone of the educational system.

In a short historical introduction the Vice-Chancellor alluded to the fact that whereas during the Governor-Generalship of Lord William Bentinck nearly twenty per cent of the population were literate in Bengal, to-day, after over 100 years, only eleven per cent of the population could read and write. According to the Government Report of 1942 there were nearly 39,000 boys' Primary schools and a little over 9,000 girls' Primary schools and in these schools there were 25,33,000 boys and 7,71,000 girls, but a true view of the spread of Primary Education could not be had from these figures. In Bengal, the children study in these Primary schools for four years only whilst in England they study till they are fifteen and Parliament is trying to raise the school-leaving age to sixteen. The Vice-Chancellor also referred to the terrible wastage in Primary Education. How many ever complete the full term of Primary Education? Since 1919 the Education Department in Bengal has been directed by Indian ministers and yet illiteracy is receding so slowly that it would take at least another hundred years to educate all the children in the Province.

The Vice-Chancellor criticised the School Boards which had been formed after the Act of 1930 in seventeen out of twenty-seven districts in Bengal. These School Boards were dominated by factions and provided a battle-ground for rival parties. Inspite of the Act of 1930, Primary Education had not yet become compulsory and free in the Province and it depended purely on parents' whims whether or not their wards should be taught. The Vice-Chancellor also referred to the mere pittances which the Primary school teachers received as salaries.

The Vice-Chancellor drew the attention of the gathering to the Wardha Scheme and the Sargent Scheme and analysed the merits and demerits of these two schemes.

According to the Sargent Scheme seventy per cent of the money expended on Primary Education will be spent on teachers' salaries. Moreover, the Primary school teachers would receive salaries ranging from thirty to fifty rupees per month and they will not have to pay house-rent. In cities where the standard of living is high they would receive salaries fifty per cent higher. But only the outward features of Primary Education had been touched upon in the Sargent Scheme. The Five-year Plan for Primary Education of the Bengal Government, to be completed in 1952, was also analysed by the Vice-Chancellor in the light of the conditions prevailing in the Province. At the present moment, Primary school teachers receive, on an average, only eight rupees per month as salary—even Government peons and orderlies receive higher salaries. They have also neither pensions nor provident funds.

The Vice-Chancellor in conclusion offered some very practical suggestions as to how to tackle these problems. A free and compulsory Primary Education for children of six to eleven years of age would require an annual sum of 14½ crores of rupees. If this amount is not forthcoming then the question of tackling illiteracy will have to be shelved. A practical method of solving these problems would be by (1) making it compulsory for each educated person to enrol himself or herself as a member of an "army" waging war against illiteracy, (2) improving the educational standard of the existing sixty-thousand Primary school teachers, (3) providing food and lodging for these teachers at a low cost, and (4) using the Cinema, Radio and Gramophone as important aids to school teaching.

The full text of the Address, translated into English, will be printed in the next issue of the *Calcutta Review*.

THE PRINCIPALS' CONFERENCE

The Conference of the Principals of Bengal and Assam colleges which began its proceedings under the presidency of Mr. P. N. Banerjee, Vice-Chancellor, Calcutta University, on Saturday, the 4th May, 1946, concluded its deliberations on Monday, the 6th May. In welcoming the Principals the Vice-Chancellor stated that this was the first time in the history of this University that the constituent colleges had been brought into closer touch with the University and he hoped that in framing the future policy of the University there would be greater contact with the Principals, and that their suggestions would receive the utmost consideration of the University authorities. He expressed his gratitude to the various colleges for submitting certain proposals for improving the teaching system of the two provinces, a stupendous task which may yet properly be discharged with their co-operation. The Conference discussed various problems which are now confronting the colleges and amongst others it was agreed that the University Regulation in respect of attendance in classes should henceforward be strictly enforced. The question of having an effective test before the students would be sent up for the University examinations was a point which was unanimously agreed upon. In order to prevent late admission into colleges which was responsible for the inability on the part of college authorities to complete the course, it was decided that henceforward the admissions should be completed within one month after the publication of the results and so far as the publication of results is concerned the University would undertake to publish an authorised list of successful candidates within a scheduled time.

The Conference felt that greater emphasis should be laid on the Tutorial System and to make it effective the percentage of attendance in the tutorial classes should also be taken into consideration when sending up candidates for the final examinations.

The Vice-Chancellor felt that it would be desirable to have a uniform scale of tuition fees in all colleges and his suggestion as accepted by the Conference was that Calcutta colleges should charge a minimum basic tuition fee of Rs. 8 while each mufassil college should increase its present rates of fees by one rupee but such increase would not be applicable in the case of those colleges which increased their tuition fees only last year, and would, moreover, apply only to new entrants. The enhanced income accrued will be earmarked for improving the scales of salaries of teachers.

Another departure which the Conference suggested and which would have a far-reaching effect on commercial education is that henceforward the students working in offices and attending evening classes should be required to prosecute their studies, whether in Intermediate Arts or Bachelor of Commerce Course,

for a period of 3 years instead of 2, though this change would not affect the period of studies for similar courses conducted in the day time.

The Conference also recommended that those colleges whose roll strength is more than 1,000 should be inspected by a Special Committee with a view to finding out whether the accommodation available in those colleges was sufficient. If the financial position of these colleges is affected for limiting the number of admissions, the University would approach the Government for giving necessary financial assistance for meeting the deficit thus incurred. Two other suggestions which the Conference considered were the question of having a medical examination for determining the physical fitness of the students who would be sent up for the various University examinations and for having a Welfare Committee attached to every college for looking after the health of the students and for making necessary suggestions for improving their health. For this purpose it was decided that every college should raise a certain amount of revenue by levying a fee of Re. 1 per student per annum and the amount thus raised by every college would be supplemented with an equal amount by the University either from its own funds or from subvention.

The Vice-Chancellor pointed out to the Conference that he did not discuss the question of Women's education at the Conference as he had already appointed a Committee for investigating the present system and so far as the Syllabus Committee recently appointed by the Syndicate was concerned, he and the Syndicate had already decided that this should branch out into different Sub-committees on which the Principals and teachers would be co-opted as and when necessary.

The Conference which was attended by the Principals of 50 constituent colleges ended its two days' hard labour with the thanks conveyed by the Vice-Chancellor on behalf of the University.

Round the World

An Open Field for All Talents—

In the early 19th century both the *Tsungli Yamen* (The Chinese Foreign Office) and the *Ko-Hong* of Canton—that great and exclusive *Gild* of Chinese merchants which all foreigners had to approach in their trading ventures in the ports and in their commercial dealings with other merchants in the interior of the country—were decidedly suspicious of the ' outer barbarians.' The first foreigner to arrive in China had been Matteo Ricci who had visited the Court of Peking in the year 1600. But at that time and for the next 200 years the equanimity of the Chinese was not very much disturbed by the over-energetic and perhaps slightly ridiculous ways of the ' barbarians ' who were considered to be objects of pity rather than of fear. After the Opium War of 1842, however, all this was changed. Pity and derision gave way to fear, suspicion and hatred. The real nature of the foreigners began to be understood at the *Tsungli Yamen*. The *Ko-Hong* of Canton which stood as a strong wall between the Western merchants and the indigenous traders was forced to revise its exclusive policy. All these may be studied to advantage in the absorbing pages of V. G. Kiernan's *British Diplomacy in China* (published by the Cambridge University Press) and in Michael Greenberg's researches on Jardine Mathieson & Co., the Ko-Hong of Canton and allied topics.

The Far East had become an " open field for all talents " and although Japan was quick to strengthen herself with the new devices of Europe and with the new technique in arms and industries, China languished under the corrupt and inefficient rule of the Manchu Emperors. The Chinese Revolution and the Kuomintang provided the promise of a better and more progressive life. A *modus vivendi* with Western ways of life was arrived at but the struggle with the all-grabbing West is yet to be settled. An interesting article in the March, 1946, issue of *The Round Table* entitled " East Meets West in China " emphasises this aspect in these words : " ..... China is also the territory in which *the differences of East and West must be settled* (italics ours)—and most of the superficial feuds of which we read are actually symptoms of this enormous clash. In fact, the future of world peace can never be assured until in China East and West have formed both a spiritual and a political synthesis." One of the main obstructions in the way of this synthesis, however, is represented by British and American ' Big Business ' who have been in China for ulterior motives. The difficult choice—fraught with the perils of the unknown—in China to-day is between American economic might on the one hand and Russian social economy on the other. The Soongs, the immediate entourage of Marshal Chiang Kai-Shek and the big financiers are generally tacked on to Wall Street Finance. The Chinese Communists naturally follow Russian social economy. The moderates and the liberal statesmen are reserved in their attitude towards the Soviet. Russia is pursuing a policy of watchful neutrality in the present Kuomintang-Communist issue. This is not entirely altruistic. If she intervenes in a small way she may hurt the susceptibilities of the large number of Liberals in the Central Government who might otherwise view her with sympathy ; on the other hand, any large-scale intervention on her part might bring her into conflict with American interests.

Thus, in reality, the contemporary history of China is all of one piece with the history of that country since 1842. The magnificent resistance of China to Japanese aggression has given her a love of freedom and some sort of cohesion

but the ravages of war have undermined her economic life which foreigners are only too eager to help to build up with their capital. Thus as in the years following on 1842, China again represents to-day a vast potential field for foreign economic intervention and exploitation. Great Britain, America and Russia are eagerly awaiting new opportunities in place of the old, which disappeared during the terrible hiatus of the Sino-Japanese war. China's economic needs and the problems of her material development in her war-shattered life mean opportunities for Britain, America and Russia and the seeds of conflict might lie in the way these divergent opportunities are tackled by those who are eager to "befriend" China.

Movement towards Unity—

Medieval society in Europe was based on the concept of an unified order. It was said that "all diversity deriveth from Unity and goeth back to that Unity." According to a Medievalist: "If an ordered society be conceived as one which is consciously administered on principles which extend beyond itself; a community not merely where order is maintained, but one whose activities have a direction consistent with what are believed to be the supreme values, it must be conceded that in the Western world there have been only two examples of such a system—that directed under Stoic influences by the Roman Emperors from Augustus to Aurelius, and the thousand year duration of Christendom which started from the inspiration of St. Augustine." (*Cf.* Sir Henry Slesser's *Order and Disorder—A Study of Medieval Principles*, published by Hutchinson, London, p. 18.) Through the Universal Church and through the Universal Empire the unity of an 'ordered' society in Western Europe was maintained. The spirit behind this order was the notion of Charity, which is in substance the extension of individual Christian morals to the whole of society, an idea now so far forgotten that the very meaning of Charity has become limited to benevolent almsgiving; this idea is the foundation of the *Civitas Dei* of St. Augustine. In Europe in no other period was there so conscious an attempt made to incarnate Christianity in the secular world. By the middle of the 14th century the disintegration of Medieval society—of an unified Europe—had already started; "the decaying of the flower was tragically apparent." Yet the national states which arose on the ruins of Medieval unity were unified and compact within themselves; the parts retained their unity although as an *ensemble* Europe had lost its unity. In France and in England this compactness and unity were most visible. The conflicting interests of various national states, however, and the individualist Capitalist motive resulting in an expansion of trade and search for raw materials and for colonies led to the rise of various Imperialisms. The plunder from the colonies stimulated and accelerated the Industrial Revolutions all over Europe. The race for markets went on throughout the 19th century and in the 20th the tragic effects of a disunited Europe became apparent. After the terrible years 1914-18 efforts at unity proved abortive. Only the National Socialists in Germany and the Communists in Russia represented movements towards unity through their respective ideologies; the movement towards unity of the National Socialists was only a camouflage for their naked exploitation of the states within their orbit—of an empire on their own doorstep. It required another world war to destroy the fabric of European society altogether.

Those who have read Dawson's *Making of Europe* will be deeply conscious of the standard of values—an essential part of her heritage—which Europe has left far behind. Europe has travelled far away from ideas of cohesion, from ideas of unity. The antinomian mentality is triumphant everywhere.

Nationalisation of the Iron and Steel Industry in Great Britain—

Britain's famous iron and steel industry is going to be nationalised. Alongside with ship-building and the heavy chemical industries the iron and steel industry

provides the backbone of British industrial life. In the period following on the Industrial Revolution this industry became paramount in the North and the ironmasters of Birmingham and Sheffield were the ' Captains of Industry ' of the fifties of the last century. They were obdurate capitalists, famous for driving hard bargains and extremely competitive in their economic appetites. This class has persisted to this day inspite of cartels and combines which have only shifted competition to another plane, and it will be interesting to watch its reactions to nationalisation. Its spokesmen—Conservative M.P.s—have received short shift at the hands of the Labour Government in Parliament.

Nationalisation of industry was one of the important planks in the electioneering campaign of the Labour party. It is pertinent, however, to enquire, if it is at all really possible to nationalise industries as the Socialists demand, without changing the existing framework of Society which is Capitalist.

Srinivasa Sastri—

Death has robbed India of one of her noblest and most illustrious sons, the Rt. Hon. Srinivasa Sastri. He belonged to that generation of ardent reformers and pioneers who were the founders of Indian Nationalism—to the school of thought and action of Gokhale and Ranade. The legacy of the great Gokhale came to him when he became President of the Servants of India Society and started his selfless life of public service.

In the legislature in India, in South Africa where he was High Commissioner for India, in Australia and elsewhere he enthralled everybody by his wonderful eloquence, by his passionate protests against the iniquitous treatment of Indians, and by a rare statesmanlike vision. He represented eminently a very sane influence in the public life of our country. After his retirement from public life he retained his interests as an elder-statesman, as a calm and serene adviser. He watched the national scene with disillusionment, disillusioned alike in the rulers and the ruled. We pay homage to his noble memory.

S. K. C.

Miscellany

BENOY SARKAR

Women Employees in Soviet Russia

At present nine out of ten medical students in the Soviet Union are women, says Rose Maurer, author of *Russia at War*, and *Soviet Health and Care in Peace and War*, in the *American Sociological Review*. The masculinization of woman, *i.e.*, equality between the sexes in functions and responsibilities, has received a tremendous fillip in Soviet Russia during World-War II. In 1942, it was decreed that urban women from 16 to 45, unless ill, pregnant or with young- sters under eight years of age, could be drafted for work in industry, and women from 15 to 50 in rural areas were liable for induction into farm work. In December, 1941, women constituted 45 per cent of all workers and employees. At present they are not only in the majority but in many branches of industry they constitute almost the entire working body. On the farms the mobilization of men for the army has enlarged the reliance upon women even in areas which through the 1930's were relatively backward in opening up ' men's professions ' to women. Data on registration in schools and short training courses indicate that this wartime trend of women's outnumbering men at work may even in post-war years manifest itself in some occupations.

Progress in Masculinization

Soviet women's participation in production shows a trend not only of numerical but of qualitative change. Before 1917 more than half of all working women in Russia were domestic workers. By 1937 only 1.8 per cent fell into this category while 35.2 per cent of women wage-earners were engaged in large scale industry. Each year of the Plan period (since 1928) saw more women trained as skilled workers. By 1939 there were some 60,000 women lathe-hands and 40,000 women fitters in the metal working industry, 34,000 milling machine operators, 14,000 tool and die makers. Women engineers and technicians numbered 17,000 in 1941 and women doctors over 75,000. In agriculture, too, the " equal pay for equal work " guaranteed to women in the Soviet constitution began to take on more significance as women were given the opportunity to learn to do equal work with men, to drive tractors, experiment with seeds, serve as chairmen of collective farms or brigade leaders in the field.

In 1939 nearly 5,00,000 women were chosen deputies to local Soviets. More than 1,700 women figured in the election to Federal Soviets in 1937-38. These were elected officials. Further, 20,00,000 women volunteered for active work in the various bureaus of village and city Soviets.

The Family at the Centre

According to Maurer the Soviets regard the family as the central organ of social life. The nurseries, kindergartens and other institutions are treated as aids to the family. There is not only greater emphasis on family love in newspaper articles and books of fiction than ever before. The way the problem of orphans is being handled demonstrates Soviet faith in the value of family. A campaign for the adoption of orphans as well as foster parenthood for children whose parents are missing was begun early in the war and has helped to reduce the number of children who must be raised in the orphanage. Even before 1941 the Soviets had found by experience that where the institution is a substitute for the family and not merely an adjunct it was less successful in rearing happy, healthy children. However, so numerous are the youngsters deprived of their parents either permanently or for the duration in the unprecedented mobilization of man and woman power that the institution must of necessity substitute for the family in many instances. But there will be avoided the demoralizing influences or the *bezprizornie* or neglected children, typical of the years following the World War I and the Bolshevik revolution. There will also be further stimulus to early marriage, because boys and girls in institutions will be eager to start their own homes and find the family affection missing in their childhood.

Soviet Birth of Rate

The trend in family size between 1936 and 1941 was upwards. This did not represent a new population policy on the part of the Soviet Government. A high birth rate had always been regarded as desirable. Special privileges had always been accorded to the pregnant woman and the nursing mother. From year to year after 1928, as the Plan periods progressed, it became possible to offer more and more encouragements to larger families. As the Second Five-Year Plan drew to a close (1937) the Soviets could assure those who had delayed or limited

their motherhood that there would be a vast increase in maternity homes, pre-school institutions, and other aids of importance to the women who did not wish through reproduction to sacrifice her hard-won position in production. The 1936 law provided for a notable expansion of child care facilities.

Soviet Divorce Law

Family relations in Russia became rather unstable during the World War I (1914-18) and the civil war period following it. During the 1920's extremists declared that the family was "outmoded" and ought to be replaced by "free love." But they were opposed by Lenin who maintained that the family was the social institution of basic importance. The 1927 law of marriage established social obligations for sexual relations in keeping with Lenin's ideology. The law of 1936 has served but to continue and strengthen the 'familistic' trend in Soviet Society.

By this Act the price of the second divorce was raised from 50 roubles to 150 roubles and the third to 300 roubles. There were two other provisions. First, each divorce was recorded in the passport which every individual in Soviet Russia has to carry. Secondly, high "alimony" was set for the maintenance of any children of the union. These two provisions are said to have protected the family from the "Don Juanism" of men and to have prevented it from being regarded as the substitute for prostitution. No able-bodied person, however, is entitled to support after divorce. He or she has to work according to the Soviet constitution. On the other hand, the dependents are now provided far more liberally than ever before. The court can allot as alimony one-fourth, one-third or one-half of the parent's salary for support of one, two or more children, with a two-year prison sentence for failure to pay. In Soviet Russia today marriages are, therefore, being regarded as serious undertakings. Divorce cannot be treated as a light matter. The importance of the family has been increasing in Soviet society.

Reviews and Notices of Books

English Poets on India and other Essays.—By R. K. Dasgupta. Published by the Book House, Calcutta. Price Rs. 2.

The volume contains pleasant and interesting essays on "Aristophanes on War," "Byron in the House of Lords," "British Periodical Press in the 19th Century," "Walt Whitman on India," "Ruskin on India," and "Calcutta and English Literature," besides the one which supplies the title of the book. Prof. Dasgupta's scholarship is remarkable for its soundness, but what makes the essays so entertaining to the lay reader—for there is no doubt that it is the lay reader the author has in mind—is that they never contain a hint of pedantry or ostentation. One reads them as one reads stories, ignorant that one is all the time learning things about India and about English literature that are as valuable as they are quaint. The mastery of the very large material that the writer has to deal with is thorough, and tribute must be paid to the combination of unfailing charm and unfailing accuracy which the book shows throughout. "In Aristophanes on War" the author shows not only a sensitive understanding of Aristophanes but also knowledge of the modern world, and after reading it one begins to have a new idea of the Greek dramatist as a man who has pertinent things to say about the age we are living in, although he lived and wrote so long ago. Few except Gilbert Murray have cared to give this kind of interpretation of the great Greek writers. The essay on Byron, in spite of its limited scope, gives us fresh insight into Byron's character as man and poet. We cannot speak about each of the essays in detail, but probably the most interesting one is that of the English Poets on India. He quotes many passages from Cowper and Campbell to show how these poets protested against British tyranny in India, besides mentioning Wordsworth, Coleridge and Byron for occasional passages. One feels grateful to Mr. Dasgupta for supplying one more reason to love and admire Cowper, "that good man and good poet." We are glad to learn that the great democratic poet Whitman did not neglect India, and the brief essay on Ruskin, admirable for its restrained scorn, shows that Beverley Nicholses were doing their work even in the last century. It is indeed curious that Ruskin, at other times such a great and good man, lost both his judgment and his temper when he spoke about India, and Mr. Dasgupta exposes with subtle irony the pompous silliness of his remarks about India.

Mr. Dasgupta's researches are altogether in a new line, and may prove to be very valuable in many ways. We hope that he will continue them and write more charming and erudite volumes like the one we have reviewed. About the style of the essays, Dr. Chakravarty's foreword says enough and says it gracefully, and to the lucidity and unpretentiousness which Dr. Chakravarty praises we have to add the third quality of precision in order to give a complete description of Mr. Das Gupta's style.

AMAL BHATTACHARYA

Glimpses of Islam.—By Prince Aga Khan and Dr. Zaki Ali. 72 pages. Published by Sk. Muhammad Ashraf, Kashmiri Bazaar, Lahore. Price Re. 1-8.

This book, originally published at Geneva in 1944, consists of only three chapters—the first chapter by the Aga Khan describing the fundamentals of Islam, the second by Dr. Zaki Ali and entitled "Islam and Medical Sciences," and the third by both authors together, entitled "Religious Revival of Islam."

The first chapter—"the Fundamentals of Islam" is rather sketchy. It could easily have been longer and more detailed, even if written for the Foreigner, ignorant of Islam. In it the Aga Khan wishes "to present to his Western readers the vast Sunni stream [of Islamic Thought] which has its roots in the ideas of the school founded by al-Ghazali and the development from century to century, as far as is known, of the sources of that school's interpretation of the Quran and of the life of the Prophet."

The second chapter dealing with Islam and the Medical Sciences is the most interesting portion of the whole book and excellently written. In it, Dr. Zaki Ali describes the contributions of Islam to Science—especially to Medical Science, and he has lucidly summed up the contributions of such great savants as Jabir ibn Hayyan (known to Europe as Geber), the great chemist of the 8th century A. D. who "knew how to prepare sulphuric and nitric acids and mix them so as to produce *aqua regia*" and whose works were translated into Latin in Europe during the Middle Ages; Ala' ad-Din ibn an-Nafis, the physiologist, ar-Razi (Rhazes), the greatest physician of Islam, the illustrious ibn Sina (Avicenna), one of the most universal-minded scholars of the Middle Ages, al-Haytham (alhazen), physicist and optician whose works on optics influenced Roger Bacon and other Medieval European scholars, ibn Rushd (Averroes), who was not only a philosopher but also a physician and who had a profound influence on European thought. Dr. Zaki Ali has also given excellent

descriptions of Islamic surgery, hospitals and asylums for the insane in the Middle Ages. The value of this chapter is further enhanced by some interesting illustrations, notably one depicting Arabian surgical instruments in all their formidable variety.

The book is unfortunately marred by some misprints.

Museum Studies.—By Ajit Mookerjee; with a Foreword by Dr. Syamaprasad Mookerjee. 63 pp. Published by the University of Calcutta, 1945.

This is a useful and unpretentious little book dealing with an interesting subject. It will be of interest alike to the layman and to the student of history and archaeology. Museology is a new subject in India and a proper appreciation of the rôle played by museums in educational and cultural life in Europe and in America as depicted in this book will be a corrective for us in India, where museums have grown up rather haphazardly and there is not much of a system in the arrangement or classification of their collections. Incidentally, the book also deals with folk museums and museums for children. In his foreword, Dr. Syamaprasad Mookerjee has stressed the essential rôle of a museum in these words: "It is high time that museums in India should cease to be treated as mere 'store-houses of the dead' or 'curio-palaces;' they should be improved, overhauled and planned in a manner so that they may properly discharge their vital functions as true repositories of knowledge and beauty..... Methods by which museums in the west have been brought into close co-operation with the educational system are no less thought-provoking than problems of storage, preservation and effective display."

The picture on the cover is rather bizarre and looks as if it is meant to be a practical joke.

S. K. C.

Constructive Programme: Some hints.—By Gopi Chand Bhargava (Dr.). Published by Punjab Gram Sewa Mandal Book Depot., Lajpat Rai Bhawan, Lahore. July, 1945. As. 12 only.

Dr. Gopi Chand Bhargava has brought out a useful publication in which he has presented the essentials of the Constructive Programme in a handy form. The worker and the critic would both use it with profit. The formula for considering the count of the yarn spun and the different food-values of ordinary cereals and pulses as given in this booklet will prove of great value for reference. Similarly, the list of land laws as given on p. 59 should stimulate further studies among enthusiastic workers. Gandhiji's views on machinery and its right use, his opinion about the place which students should occupy in politics, so often misrepresented, have been correctly set forth by Dr. Bhargava. This publication deserves therefore a wide circulation.

There should be booklets of this nature giving out the salient points of the constructive programme, if that programme is to be accorded its pride of place in national activities.

A few misprints that have crept in should be corrected in the next edition, and a book like this should be presented in a more attractive form.

P. R. Sen.

The Modern World.—By Yusuf Meherally. Published by Padma Publications, Ltd., Bombay. Pp. 184. Price Rs. 4.

Divided into two parts, the book gives lists of the most important of books, old and new, on social and political theories as well as on the affairs of all the countries of the world. Published in December, 1945, the author has found it necessary to include what he calls "some very new books" brought out after the end of World War II towards the end of the book, thus bringing it up to date. There cannot be any doubt in regard to the value of this work to the student who needs guidance and without which he is likely to waste much time and labour by the study of second rate books. As with the passage of time those recomended by the author will have to be supplemented by books published subsequently, it is suggested that the addition of a few blank pages at the very end would be appreciated by many of those who will use this timely and carefully drawn up syllabus of political studies.

H. C. Mookerjee.

Ourselves

PANDIT JAWAHARLAL NEHRU'S VISIT TO THE ASUTOSH MUSEUM

During a recent visit to the Asutosh Museum of Fine Arts, Calcutta University, Pandit Nehru expressed his appreciation of the Museum in these words:—"Museums fascinate me and this new and little museum has filled me with delight These relics of the past take one back to ages long ago and then one comes back to the present and wants to recover the artistry of that past age. The University of Calcutta is to be congratulated on this promising venture which I hope will grow and flourish."

Panditji evinced great interest in the varied finds and relics—especially in the stone, bronze and terracotta figures of Bengal, Bihar and Orissa.

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CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the University Library Collections:—

Philosophy

"Philosophy of Hindu Sadhana" by N. K. Brahma, with a foreword by Sir Sarvapalli Radhakrishnan (London, Kegan Paul).

"The Philosophy of Bertrand Russel"—edited by P. A. Schlipp (Northwestern University, U.S.A., 1944).

Social Sciences, History, etc.

"The Nationalities of Europe and the Growth of National Ideologies" by H. M. Chadwick (Cambridge University Press, 1945).

"Economic Destiny" by R. G. Hawtrey (London, Longmans, 1944).

"Value and Capital—an Enquiry into Some Fundamental Principles of Economic Theory" by J. R. Hicks (Oxford, Clarendon Press).

"Economic Problems of Latin America" by S. E. Harris (N. Y., McGraw Hill Book Co., 1944).

"The Industrial Worker in India" by B. Shiva Rao (London, Allen & Unwin).

"The Post-war Rupee—an Essay on Prices and Exchange in India during the Post-war Period" by V. K. R. V. Rao (Bombay, O.U.P., 1945).

"Constitutional Proposals of the Sapru Committee" by Sir T. B. Sapru and others (Bombay, Padma Publications, 1945)

"The Industrial Evolution of India in Recent Times" by D. R. Gadgil—4th ed. (India, O.U.P., 1944).

"England's Road to Social Security from the Statute of Labourers in 1349 to the Beveridge Report of 1942" by Karl de Schweinitz (London, O.U P., 1943).

"In Search of Two Characters, Some Intimate Aspects of Napoleon and His Son" by D. Creston (London, Macmillan, 1945).

"Selected Writings of Giuseppe Mazzini"—edited and arranged with an introduction by N. Gangulee (London, Lindsay Drummond, 1944).

"History of Bokhara from the Earliest Period to the Present Times" by Arminius Vambery.

Agriculture

"Agriculture in the Twentieth Century,—Essays on Research, Practice and Organisation to be Presented to Sir Daniel Hall (Oxford, Clarendon Press, 1939).

* * * *

RECEPTIONS TO THE VICE-CHANCELLOR

Receptions were held recently by the Arts Faculty Club and by the University Employees' Association to accord honour to Mr. P. N. Banerjee on his appointment as Vice-Chancellor, Calcutta University. On the former occasion the President, Post-Graduate Council of Arts, Dr. Syamaprasad Mookerjee conveyed felicitations on behalf of the assembled gathering of Professors and Lecturers of the Post-Graduate Departments of Arts and Science to the Vice-Chancellor and

stated that Mr. P. N. Banerjee's appointment had aroused great expectations in their minds and they all felt sure that Mr. Banerjee would prove equal to the tasks which lay ahead in the critical times through which the University was going to pass. The Vice-Chancellor was in a reminiscent mood and detailed the history of the University during the stormy days of the past. The majority of the professors and lecturers present were very old of his, he added, and he was very happy to be in the midst of his former colleagues. The high light of the day's proceedings was the congratulatory speech in fluent Sanskrit—a veritable *tour de force*—delivered by Pandit Asutosh Sastri of the Department of Sanskrit.

At the 'At Home' given by the University Employees' Association, which was an unqualified success, the Vice-Chancellor was again in a reminiscent mood and gave many interesting details of the past.

* * * *

SILVER JUBILEE OF THE ANTHROPOLOGY DEPARTMENT

The Silver Jubilee of this Department was celebrated with great enthusiasm. One of the most interesting features of the celebrations was the Exhibition depicting Evolution, Principles of Heredity, Material Cultures etc. by means of graphic charts, diagrams and illustrations. The Exhibition was opened by the Vice-Chancellor, who evinced great interest in the exhibits, especially in those of Social and Physical Anthropology.

* * * *

FAREWELL PARTY TO PROFESSOR S. P. AGHARKAR

A farewell party was given recently to Professor S. P. Agharkar, Sir Rashbehari Ghosh Professor of Botany, Calcutta University, on the eve of his retirement after 32 years service in the University. Mr. P. N. Banerjee, Vice-Chancellor, Calcutta University, presided over the function. Messages of good wishes were received from Pandit Jawaharlal Nehru, Professor Birbal Sahani, and others.

* * * *

FAREWELL TO RAI BAHADUR PROFESSOR KHAGENDRA NATH MITRA

On the eve of his retirement from the Ramtanu Lahiri Professorship of Bengali Literature, Rai Bahadur Khagendra Nath Mitra was entertained recently by the Arts Faculty Club and by the Bengali Department of the University of Calcutta. Dr. Syamaprasad Mookerjee presided over both functions. At the latter function Dr. Mookerjee in conveying the best wishes of the gathering to Prof. Mitra recalled the strong bonds of friendship and affection which had closely bound the retiring Professor to the University of Calcutta for so many years. The President felt sure that a man of varied activities like Prof. Mitra would not feel happy at all in inactivity; in fact, he could not possibly live without his many activities and, consequently, would always feel nostalgic for the University where he had passed the best part of his life. As a member of the Syndicate, as a Fellow of the Senate and as member of many University Committees and Boards, Prof. Mitra had always helped his colleagues with his impartial advice and prudent suggestions. Members of the University, however, would still have Prof. Mitra with them as an Emeritus Professor and would still have the benefit of his cordial co-operation.

Prof. Mitra in thanking the President and the assembled gathering made a suitable reply—expressing his great affection for his colleagues and for his students. He commented on the originality shown by the students in their compositions.

Both functions (that of the Arts Faculty Club and that of the Bengali Department) were enlivened by music, recitations, and good food.

* * * *

PROFESSOR B. B. RAY MEMORIAL LECTURESHIP

Mr. S. Gupta, Secretary, Prof. B. B. Ray Memorial Committee and Lecturer in Applied Mathematics, Calcutta University, has communicated to the University that the Committee have been able to collect a further amount of Rs. 777 and that this amount will be handed over to the University in order to start the first course of lectures during the year 1946-47 and the subsequent courses of lectures from 1948-49 as stated in the conditions of the endowment.

The Syndicate have accepted the proposal with thanks.

The total amount received so far for the above endowment stands at Rs. 9077.

It is very commendable that a Lectureship is being started in honour of the memory of an illustrious scholar and Professor of the University.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

CHANGES IN THE REGULATIONS

Notification No. Misc. R/4, dated 26.2.46

It is hereby notified for general information that the following changes in Chapters XXXIV, XXXVIII, XLIII, XLVII, L-A & LIII of the Calcutta University Regulations relating to the degrees of Doctor in the various Faculties have been sanctioned by Government and that these will be given effect to immediately :—

CHAPTER XXXIV

DOCTOR OF PHILOSOPHY

In section 4, line 2, the words " two Doctors of Philosophy " be replaced by the words ' two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER XXXVIII

DOCTOR OF SCIENCE

In section 4, line 2, the words ' two Doctors of Science ' be replaced by the words ' two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER XLIII

DOCTOR OF LAW

In section 4, line 2, the words " two Doctors of Law " be replaced by the words ' two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER XLVII

DOCTOR OF MEDICINE

In paragraph 4, line 2, of section 2, the words ' two Doctors of Medicine ' be replaced by the words ' two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER L-A

DOCTOR OF SCIENCE (PUBLIC HEALTH)

In paragraph 2, line 3 of section 4, the words ' a Doctor of Science ' (Public Health) be replaced by the words ' a Doctor in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER LIII

DOCTOR OF SCIENCE (ENGINEERING)

In section 4, line 2, the words ' two Doctors of Science (Engineering)' be replaced by the words ' two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

Senate House,
The 26th February, 1946.

B. B. DUTT,
Registrar (Offg.).

Notification No. Misc. R/5, dated 26.2.1946

It is hereby notified for general information that the following changes in Chapter XXXVII of the Calcutta University Regulations relating to the Syllabus under the head "Applied Physics for the M.A. and M.Sc. Examinations" have been sanctioned by Government and that these will be given effect to from the examination of 1948.

In the Theoretical Portion

(*i*) In Paper II(*b*) the words 'Electrical Machines' be replaced by the words "Principles of A. C. circuits."

(*ii*) In Paper III—"(*a*) Power Station Practice. (*b*) Transmission and Distribution" be replaced by "(*a*) Electrical Machines, (*b*) Power Station Practice, (*c*) Transmission and Distribution.

In the Practical Portion

In Paper I, the words "Drawing (including Machines, Instruments and Communication Drawing)" be replaced by the following :—

"Drawing (including Machines, Instruments and Communication Drawing) and Surveying."

Senate House, B. B. DUTT,
The 26th February, 1946. *Registrar (Offg.).*

A Doctor of Philosophy

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The title of the thesis submitted by him and approved by the Board of Examiners is also stated below :

Name :	Title of the thesis :
Janakiballabh Bhattacharyya	Negation

Senate House, B. B. DUTT,
The 22nd March, 1946. *Controller of Examinations.*

Other Notifications

Scholarships at the Indian Institute of Science, Bangalore.

Applications are invited for the following Scholarships of the value of Rs. 55 per month each to be awarded during the year 1946 for training six Bengalees at the Indian Institute of Science, Bangalore.

(*i*) Two Scholarships, tenable for a period of three years in the Department of Electrical Engineering.

(*ii*) Two Scholarships, tenable for a period of two years in the Department of Chemical Engineering.

(*iii*) Two Scholarships, tenable for a period of one year in the Department of Aeronautical Engineering.

One of the two Scholarships, in each Group noted above is reserved for Bengalee Muslims.

2. Minimum qualifications for admission to different courses are as follows :

(*i*) Electrical Engineering Course—Second Class Honours degree in Physics of Calcutta or Dacca University.

(*ii*) Chemical Engineering Course—Second Class Honours degree in Chemistry with Physics and Mathematics as subsidiary subjects.

(*iii*) Aeronautical Engineering Course—Second Class B. E. degree either in Mechanical or Electrical Engineering.

3. Applications should be submitted to the Director of Public Instruction, Bengal, *Calcutta, by the 4th June, 1946*, at the latest. Each application (no prescribed form) must include copies of University certificates, testimonials from Professors or other qualified persons and a full statement of academic qualifications and the particular course to be taken by the applicant. The present age, permanent residential and present address including the telegraph office should be clearly mentioned in the application.

4. The selected candidates will be required to deposit a sum of Rs. 150 with the Registrar, Indian Institute of Science, Bangalore, to meet any loss which they may occasion to the institute

by damaging apparatus or other property. This amount after deduction, if any, will be refunded to the students concerned on their leaving the Institute.

Calcutta,
The 10th April, 1946

A. K. CHANDA
Director of Public Instruction,
BENGAL.

বিজ্ঞাপন।

বঙ্গমহিলাগণের রচনার নিমিত্ত ব্রজমোহন দত্তের নামে ৪৫৲ টাকা মূল্যের পারিতোষিক

[১৯৪৪-৪৫]

১৯৪৪-৪৫ সালের প্রবন্ধের নিমিত্ত নিম্নলিখিত বিষয়টি নির্দ্দিষ্ট হইয়াছে :—

যুদ্ধোত্তর সমাজে নারীর স্থান।

পারিতোষিক দানের নিয়ম

(১) বঙ্গমহিলামাত্রেই পারিতোষিক-প্রার্থিনী হইতে পারিবেন, এতৎসম্বন্ধে বয়সের কোন নিয়ম নাই।

(২) নির্দ্দিষ্ট প্রবন্ধটি বঙ্গভাষাতে কিংবা সংস্কৃত ভাষাতে রচনা করিতে হইবে।

(৩) এই বিজ্ঞাপন প্রচারের তারিখ হইতে ছয় মাসের মধ্যে প্রবন্ধটি বিচারের জন্য প্রাদেশিক টেক্‌ষ্ট-বুক কমিটীর নিকট পাঠাইতে হইবে।

(৪) প্রত্যেক প্রবন্ধের সহিত পারিতোষিক-প্রার্থিনীর স্বামী, পিতা বা অন্য অভিভাবককে এই মর্ম্মে পত্র লিখিয়া পাঠাইতে হইবে যে, তাঁহার বিশ্বাসমতে, রচয়িত্রী ঐ প্রবন্ধ রচনাকালে, সাক্ষাৎ সম্বন্ধে বা পরোক্ষভাবে, কোন প্রকার সাহায্য গ্রহণ করেন নাই।

প্রাদেশিক টেক্‌ষ্ট-বুক কমিটীর সম্পাদক মহাশয়ের নামে (বাঙ্গালাদেশের শিক্ষা বিভাগের ডিরেক্টরের অফিস) রাইটার্স বিল্ডিং ঠিকানায় এই প্রবন্ধ পাঠাইতে হইবে এই প্রবন্ধের মোড়কের (কভারের) উপর "ব্রজমোহন দত্ত পারিতোষিক" এইরূপ লিখিতে হইবে। যাঁহার রচনা সর্ব্বোৎকৃষ্ট হইবে কলিকাতা গেজেটে তাঁহার নাম প্রকাশিত হইবে।

যিনি একবার পারিতোষিক প্রাপ্ত হইয়াছেন, ইচ্ছা করিলে তিনিও অন্য বৎসর পুনর্ব্বার প্রবন্ধ রচনা করিতে পারেন। তাঁহার রচনা সর্ব্বোৎকৃষ্ট হইলে তাঁহার নাম কলিকাতা গেজেটে প্রকাশিত হইবে, কিন্তু তিনি পুনর্ব্বার পারিতোষিক পাইবেন না, উহা রচনার গুণানুসারে তাঁহার পরবর্ত্তিনী মহিলাকে প্রদত্ত হইবে।

যদি প্রচারকগণ সর্ব্বোৎকৃষ্ট রচনাটিকেও পারিতোষিকের উপযুক্ত বলিয়া বিবেচনা না করেন, তাহা হইলে পারিতোষিক প্রদত্ত হইবে না।

কলিকাতা,
১২ই জানুয়ারী, ১৯৪৬।

এ, কে, চন্দ
বাঙ্গালাদেশের শিক্ষা বিভাগের ডিরেক্টর।

CALCUTTA UNIVERSITY PUBLICATIONS

XII. SIR ASUTOSH MOOKERJEE SILVER JUBILEE COMMEMORATION VOLUMES

These volumes contain essays contributed by the friends and admirers of the late Sir Asutosh Mookerjee on the occasion of the Silver Jubilee of his attaining the Degree of Doctor of Law, of the University of Calcutta.—

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Volume I, Arts and Letters. Rs. 11-4.

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THE INDIAN COAL MINING INDUSTRY WITH PARTICULAR REFERENCE TO MANAGEMENT*

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INTRODUCTION

THERE is evidence of the use of coal as a fuel in Great Britain by the Romans, but in the Domesday Book (1085 A.D.), which was a very complete record of everything of economic value existing in England at that time, there is no mention of coal or coal mining. In the records of Holy Rood and Newbattle Abbeys about the year 1200, coal is mentioned as being dug on the sea shore. Coal mining proper began about 1215 after the signing of the Great Charter by King John and the Forest Charter by Henry III in 1217. From this date there is a continuous history of mining in Great Britain and of the various enactments to regulate the use of coal and to regulate the methods of working. In 1306 the use of coal was banned in London owing to the smoke generated; this state of affairs did not last long, however. During the second half of the 17th century the old methods of hand working began to be replaced by mechanical appliances for raising the water which at times flooded the mines and wooden railways also were installed for the conveyance of coal to the local dockyards. At the beginning of the 18th century "Fire" Engines were introduced by Savery and the atmospheric engine by Newcomen; it is from this date that we can trace the industrialisation of Great Britain and thereafter there has been steady progress, although perhaps slow, in the mechanisation of mining. It must not be forgotten that the evolution of many steam raising and working appliances, of mechanical coal cutters, conveyors and of the first mechanical loading machine was the result

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of the efforts of British Mining Engineers. The psychological effects of these appliances upon the miners will be discussed later but the present-day tendency is to mechanise even more intensively than in the past. As regards mine mechanisation, America leads the way. Coupled with the advance of mining science was the introduction of legislation to ensure the maximum of safety to the miners employed. The primitive methods of lighting by the flint and steel mills and by open lights have been replaced by safety lamps and it is of interest to record the names of the pioneers in safety mine lighting, Dr. W. R. Clanney, Stevenson who was a Colliery Engineer and Davy whose name is still remembered in his lamp which is used so extensively. As far back as 1815, the Committee of the Society of Sunderland met to discuss the prevention of accidents in Mines and Sir Humphreys Davy read a paper on his researches on gas explosions before the Royal Society. It was as the result of research that much of the present-day legislation came into being. In 1850 the Home Secretary appointed Inspectors of Mines and Parliament had placed cesses or duties on coal in 1829 which indicates that Government control of the industry is no new thing. In 1817 an Act was passed to forbid the payment of miners' wages in kind and the Truck Act of 1841 was a great step forward in social legislation. As a result of the activities of the South Shields Committee on Safety, the attention of the country was drawn to the working of women and children in mines and the then Factory Act of 1833 was attacked most vigorously by Lord Ashley and his group of philanthropists and in 1840 a Royal Commission investigated the conditions of employment of children underground and an Act was passed which became law on 10th August, 1842, prohibiting the employment of child labour underground. By child labour is meant the working of very young children below the age of 10 years. Woman labour was prohibited also. The First Miners' Trade Union was formed in 1847 and almost a century of progress has resulted in the constitution of one Trade Union for all miners in Great Britain. In 1855 a Code of Mining Regulations was laid down prescribing a certain standard of safety and in 1860 another Act was passed containing an article providing for the employment of a checkweighman and raising the age limit for the employment of boys underground to 12 years except in the case of those who could read and write, who could proceed underground at 10 years of age, and boys working winding engines to the age of 18 years. It would take too long to discuss thoroughly the manner in which the code of mining regulations has been added to and strengthened from time to time but it is of interest to record that the Elementary Education Act came into force in 1876. In later years the Coal Mining Industry Act of 1920 gave recognition to the vastly increased importance of the administration of the Mines Act and established the Mines Department as a semi-independent department; later still this department was made a Ministry and is now controlled by the Minister of Fuel and Power. The Miners' Welfare Fund also came into being at the same time (1920), the finances being obtained by a tax or cess on coal. The use of science was also recognised and the Safety in Mines Research Board was formed to further the use of science for the protection

of the miner. The latest or almost the latest piece of legislation enacted is the Coal Mines Training and Medical Examination Order of 1944, which provides for (1) the training and supervision of entrants to the industry, (2) training of officers, (3) medical examination of entrants. At the present day no person shall employ a person in coal mining on any class of work of which he has had no experience before the 1st February, 1944, except under competent instruction and supervision; and unless he has been adequately instructed and is competent to do the work he is not allowed to enter the mine. The carrying out of this Act is controlled by the Minister of Fuel and Power through the Regional Coal Controllers. Large mines having over 1,000 persons employed are required to have a full time training officer and smaller mines may have one training officer to serve several of them. Such a training officer in effect is also a personnel officer and the training officer makes reports to the management.

The history of mining is a record of scientific research mainly into ways and means of reducing the accident risk and whilst it is acknowledged that mining is a hazardous profession the accident rate has diminished very considerably since the first researches were made.

In India there is little mention of coal until 1774 when Summer and Heatley discovered deposits in Bengal and applied for permission to work coal mines. Coal was actually mined at Raniganj in the year 1815 and in 1843 the Bengal Coal Co. was formed and has continued in operation since that date. In the early days boats were the only means of transporting coal to distant places and the coal was floated down the Damodar into the Hooghly during the rainy season. On the banks of the Damodar the old loading depots can still be traced. It is of interest to record that at present we are sinking shafts to a depth of 1,800 ft. but there is evidence on the surface site of the old workings of over 100 years ago. The opening of the E.I.Ry. in 1855 and its extension to the Barakar coal areas in 1865 provided a great impetus to the industry and another large Coal Company, the Equitable Coal Co., was formed in that year to be followed a few years later by the formation of the Barakar Coal Co. Much of the mining was extremely primitive, consisting of quarrying and working by means of carrying out inclines or by gin pits ; and it is a sad commentary on mining progress that the same methods of mining exist in India to a large degree at present. Primitive engines were introduced about 1870 and vertical boilers made their first appearance in 1884. There was no law requiring the appointment of trained overseers to ensure safe working. The first Mines Act was passed in 1901 and provided for the proper management and inspection of mines. Rules were also added in 1904 and 1906 and the Mines Act was further amended in 1918 and later in 1923 when children were prohibited from entering underground workings, if below the age of 13 years, and the hours of work were also regulated. The Mines Act of 1923 still stands but with the addition of regulations, rules, bye-laws, various welfare acts, the Stowing Act, the Mines Maternity Benefit Act, etc. To train officials for higher posts in the industry the Indian School of Mines was formed in the early twenties and there is also a Mining School at Benares Hindu Uni-

versity but at present the output of trained men is too small to meet the demands of the industry.

As regards accidents, the record of Indian mines is satisfactory, the annual death rate due to accident being approximately 1 person per 1,000 employed and this compares favourably with the rate in Great Britain and is much better than in the U.S.A. Based upon 1 million tons produced, however, the Indian accident record is extremely poor.

General Description of Indian Mining

I propose to deal with this part of the subject in a most general way with a view to giving an idea of some aspects of mining in India. Coal in India is worked in a variety of ways. During the 1939-1945 war period coal quarries have been opened up and are worked entirely by a variety of machines such as Bulldozers, mechanical power shovels, mechanical drills, with huge self-dumping lorries to transport the coal from the quarry to the nearest railway siding. As contrasted to fully mechanised quarry a great deal of coal is worked from very shallow mines by the most primitive methods. The larger companies now work coal mainly at considerable depths (up to 2,000 ft.) and technical management of such mines has to be efficient if safety of the workmen is to be secured and the coal produced at a reasonable price.

The occurrence of coal in India is widespread ranging from the foothills of the Himalayas to the far south of this sub-continent. The main field, however, lies in the western area of Bengal and the eastern area of Bihar and although these fields are classified as the Raniganj and the Jharia fields, in fact they comprise one field. The approximate output from the Raniganj field is 31% and of the Jharia field 41% of the total coal output of India. The Bokaro and Karanpura fields which are now under development produce approximately 8%, the Pench Valley Coalfields 5% and the remaining output comes from Assam. The main centre, however, is the Raniganj and Jharia field and it is to this field that we have to look for the main source of our mining technical personnel.

Coal is wound from depths by various means and in modern deep mines electric winding engines of up to 700 horsepower which wind from a depth of 1,800 ft. in one minute carrying a load of coal of 4 tons are being installed. Many of the mines are gassy but so far there is nothing in Indian regulations to compel mine owners to instal fans in collieries. It is my conviction that the mechanical ventilation of every mine is essential. The object of mechanical ventilation is to draw foul air from the mine and to provide fresh air for the miner and to dilute and render harmless any obnoxious or dangerous gases. In the more modern mines the fans installed are of the latest designs based on aerodynamic principles and up to 400,000 c.ft. of air per minute are circulated in particular collieries.

A system of working in which the area of coal to be extracted is first cut by galleries and the pillars are extracted later is known as the bord and pillar method of working and has much to commend it and this is the generally accepted method in the U.S.A. At great depth, however, due to technical

reasons the longwall system of working is practised. In this system, the coal area is not divided into small pillars but the coal is extracted on long faces, the area from which the coal is worked being packed by sand which is conveyed by water through pipes.

In modern mining a variety of machines is used for undercutting coal, thus relieving the miner of arduous work. Every coal cutting machine essentially consists of an electric or compressed air motor developing about 50 H.P. which drives through gearing an endless chain in which small steel picks are fixed. The chain revolves underneath the coal and the picks cut the coal and remove a slab of it approximately 6 ins. in depth. The coal thus cut is blasted down by black powder or permitted explosives and the work of the miner is to load this coal into a tub or on to a conveyor. Vertical cuts called shearing cuts reduce the quantity of explosives needed to rend the coal from the virgin ground. When the coal has been loaded into tubs it needs transporting along the tramways, either direct to the surface through inclines or to the shaft bottom where the tubs are loaded on a cage and wound to the surface. Locomotive haulage is the most modern type used in mines and I have no doubt eventually will replace hand-tramming as practised in most Indian mines at present. The percentage of coal now loaded mechanically in America is of the order of 35% of the total output. In Germany and Great Britain great steps were made during the war in the mechanised loading of coal.

Of particular interest to me is the question of sandstowing which is the subject of consideration by the newly appointed Indian Coalfields Committee. In order to work the coal safely, sandstowing of the voids is essential and numerous sandstowing schemes are in operation especially in Disergarh Seam Collieries. The dragline excavator which loads the sand from under water and dumps it on high ground is a system with its various modifications which is satisfactory under certain conditions. Sand also may be hand-loaded in the river bed and transported by ropeway to the bunker where the sand is deposited and then flushed through C.I. Pipes to the underground workings; in some cases up to 5,000 ft. of stowing pipes are used for one particular area. A more modern method of obtaining sand is to pump the sand/water mixture into a separator where the water is drained off. In order finally to dry the sand a dewatering arrangement is necessary. This is accomplished by a perforated belt of special design. The rollers press the sand down and squeeze the water out and the dry sand is deposited on the sand bunker conveyor which transports it to the main collecting bunker. The sand is taken by serial ropeway to the receiving bunker at the colliery from which the sand is fed into mixing cones, and water is also mixed with the sand in order to convey it down the shafts and to the working places.

From this general description I have tried to explain the complexity of the operations involved in mining coal. This aspect of mining may be called the productive side but as I shall describe later there are other vital operations which also deserve deep study. I have given some indication of the diversity of natural conditions and the machinery which the Mine Manager has to deal with in produc-

ing this vitally important product coal, and I now pass on to other aspects of the mining industry.

Training for Mine Management

I have dealt briefly with the progress made in mining technique, legislation and labour relations and I now discuss the question of training for mine management. Industrial management is definitely a science and in industrialised countries offers careers of great possibilities. In India, there is an unfortunate tendency to delegate Industrial Management to selected persons with no qualifications for this important work.

The modern trend of training for management in coal mining is to give the aspirants to managerial positions a comprehensive theoretical and practical training in the art and science of mining culminating in a science degree, a Government 1st class certificate of competency and an Associate Membership of the Institute of Mining Engineers (or similar body); the student at this stage generally is 23/24 years of age and has experience of mining under various conditions and he is qualified by statutory rules and regulations to manage a mine when he is 25 years old. The student who shows promise of capacity for higher posts in the industry has then to study the "Functions of Management" including details of Finance, Preparation, Facilitation, Distribution and Production; this is best done by a period of travel in other countries, by special study courses in Industrial Management and finally by attendance at an Industrial Staff College where problems of the Higher Command are studied, discussed and finalised. In this additional training period the knowledge acquired in the student's earlier training period is invaluable; the superstructure must rest upon sound foundations. At the end of this training period the student is qualified to be a member of the Institution of Mining Engineers and to act in both an administrative and executive capacity. In this connection I cannot do better than instance the trend of recruitment, training, and payment of mining students in Great Britain which is probably more advanced in this question than any other country at present; and to quote from a recent report presented to the "Council of the Institution of Mining Engineers."

"*Supervision of the Scheme.*—We suggest the responsible authority for controlling and managing the scheme should be a Board of Training appointed by the Council of the Institution. This Board, subject to the over-riding authority of the Council, shall have power to vary or amend any of the conditions laid down in this Report in the light of experience and change of conditions. They will also appoint the Panel of Examiners.

The Board of Training should keep a Register of all students training in accordance with this scheme and their progress should be regularly reported to the Director of Training. Such a Register will be available for the Industry in selecting candidates for appointment.

Subject to the acceptance of the scheme by the Coal Mining Industry, it is essential that a whole-time Director of Training with necessary staff should be appointed.

Finance and Remuneration.—As regards the latter, the Director of Training must be a fully qualified Mining Engineer holding a Degree and to attract the right type of man, a good salary of from £ 1,500 to £ 2,000 per annum will be necessary.

Remuneration to students during and after training.—An all important factor in raising the standard of the Mining Engineer and encouraging the best type of entrants is a reasonable certainty of adequate remuneration during training and prior to a post as Manager or its equivalent; and afterwards as far as possible security of employment at remuneration in keeping with the position and opportunity to enjoy the amenities of life. As this scheme is confined to the period of education and training, it is only necessary to make suggestions for remuneration to cover that period and possibly for a short time after.

It would be a mistake to give free tuition and maintenance to all entrants, as this would lead to a lowering rather than a raising of the standard of entrants.

We suggest that financial assistance to selected students during the time they are in residence at the University or attend at Technical Colleges can be more appropriately dealt with by scholarships provided nationally by the Industry or by individual Colliery Companies.

We consider it is necessary to set down for the benefit of prospective entrants and their parents the minimum rate of remuneration which should be paid by collieries to students during the time they are in employment gaining practical experience.

It is a difficult time to lay down precise scales of remuneration as rates of pay and salaries are constantly changing. We have, however, examined many existing schemes and the remuneration paid to young men in the profession and industry. In suggesting the minimum payments set out below, it is realised these would have to be reviewed periodically in the light of changes in pay and salaries in mining and other professions—

	Per Annum
Over 18 years of age and before passing the Second Examination at the rate of	£ 150
Over 22, after passing the Second Examination or leaving the University at the rate of	£ 200
Over 23, and after 12 months' practical experience after passing the 2nd examination at the rate of	£ 250
Over 24, and after a further 2 years' practical experience after passing the Second examination	£ 300
After passing the final examination to be guaranteed for 2 years at least at the rate of	£ 400

After this it is assumed that the fully trained and fully qualified young man of proved ability will be able to demand, and will have no difficulty in obtaining, a very much higher salary as a Manager with the prospect of securing later, one of the higher posts in the Industry."

It is true that these are recommendations but in many parts of Great Britain such training schemes are in existence, the South Wales Coal Owners' Association having pioneered this work.

To many the proposed scales of remuneration may appear high; to a citizen of the U.S.A. the payment of 4 dollars a day to a man of 25 would appear low. In any country the basic pay (*i.e.*, excluding tax) should be such that the mining student can mix on equal terms with fellow students at a University or later in social clubs and feel at no disadvantage; the Mine Manager and the Mine Worker are units of society, very important units, and should be recognised as such.

I have discussed at some length on training for Mine Management; it would perhaps have been better to have discussed before this the qualifications necessary for Mine Management.

In countries where mining is practised the Government or State prescribes certain minimum qualifications before a person can act as a Manager. In Russia there is no bar on women entering mining as a profession and it is reputed that one of Russia's most eminent Mine Managers is a woman. The State examination generally tests the candidate's knowledge of mining by written and oral examinations designed to test the candidate's knowledge in the principles of winning and working, ventilation, surveying, engineering, and legislation. Thus the potential Manager must have some knowledge of a variety of subjects including a specialised knowledge of mining, mining machinery and mining legislation and a more general knowledge of Law, Medicine, Civil Engineering and Geology and, of great importance, of Labour Psychology.

The good Mine Manager must possess qualifications other than those legally necessary. Essentially he must be a leader. He has charge of extensive surface works and machinery and is responsible for the housing of labour, sanitation, labour welfare and the care of sick and injured persons. Extensive areas of workings have to be controlled in some cases up to 4 sq. miles. It is by the delegation of authority to his subordinates that the Manager performs his duties; but he has to take the keenest interest in his personnel and through his personality and perseverence obtain the necessary results, *i.e.*, safety and production. The good Manager is conversant with modern technical literature. In or at his work he keeps himself up to time and thus shows an example to his subordinate staff and workmen. In the case of an emergency he has to be ready both in mind and in action. He must first appreciate the nature of the emergency and then make his plans quickly for dealing with it. Such qualifications are hard to achieve and the best way is for the Manager during the days of his practical training to do it in the hard way and to perform himself every piece of work necessary in the mine, *i.e.*, he must work as a hewer, filler, a timberman, stoneman, etc. Without this essential practical knowledge a Mine Manager cannot give the necessary directions to his staff and labour. That which applies to the Mine Manager applies also to the Mine Agents and supervising staff in the coalfields. Qualified direction by well informed men is essential in any large mining organisation.

(To be continued.)

AN AMERICAN VIEW OF AN ASPECT OF SOVIET RUSSIAN FOOD POLITICS AND INDIAN INDEPENDENCE

(Through the courtesy of Dr. Taraknath Das, of America-India Feature and News Service, New York City)

Note.—Mr. Raymond Swing, one of the most distinguished publicists of the United States of America, recently made the following illuminating speech over the American Broadcasting Company. This gives expression to the thinking of far-sighted Americans; and it should be carefully considered by Indian statesmen who are interested in promoting Indo-American cultural co-operation.

"One of the most arresting facts in recent news is an offer by the Soviet Union to make available five hundred thousand tons of grain to France. It will be set down in Black Sea ports for the French to come and get. The French are to buy it, which they can more easily do than to ship it. The purchase would go a long way to maintain minimum living conditions in France.

"Just at this moment the United States is being implored and importuned to reduce its own food consumption for the benefit of countries threatened with mass starvation because of the grain shortage. The shortage is crippling the work of Unrra which administers food on a relief basis. It is threatening the food supply of countries with resources to buy food. People may read of the Russian offer with considerable astonishment. For Unrra is preparing to bring aid to the Ukrainian and White Russian Republics on a relief basis. It must be noted, however, that the help the Russians are to get in these regions is in fats and oils, not in grains. But even recognizing this distinction, there still may be cause for astonishment.

Why Russians' Grain offer astonishing

"The Russians are maintaining large armies in Eastern Europe today, nine hundred thousand in Roumania, seven hundred thousand in Bulgaria, nearly as many in Hungary, and are doing so primarily because of the food shortage in Russia. The troops are quartered in food-producing countries, where they are described as armies of occupation. But the basic reason for their presence is that they can be better fed there than if they were at home, and being there they leave more food at home for home consumption.

"Still another cause for astonishment may be that the Soviet Union has not counted at this time as a land with a food surplus, and it has not taken any part in devising the schemes by which we and the Canadians and the Argentine and Australia as surplus countries are doling out what we can scrape up to

relieve the worst of the starvation abroad. But let me suggest that the astonishment over this Russian action should not be angry. Granted, the Russians are playing politics with their food. Granted, they are undoubtedly making a considerable sacrifice to do so. They unquestionably are supplying grain to France with the intention of influencing the coming election and strengthening Communist influence in France. This is rivalry.

"But if there is to be rivalry, this at any rate is a better kind than an armament race. It is better to feed people than to threaten them with war. It is better to try to win friends and followers by offers of food and well-being, than it is by presentiments of hostility. And best of all, here is a rivalry which we can meet. We are a great food-producing country with a visible surplus. We can send much food abroad. We can send still more than we are planning to. We, too, should not be ashamed to pursue political objectives in this kind of rivalry. We ought to care for the reason that our own safety, security and liberty are involved in the security of others. And if we care we could find ways to provide a substantial quantity of food with which we could accomplish a great deal of political as well as humanitarian good. Such rivalry would be much more to the point than that of atomic bombs, battleships and other symbols of strength. It would make us actually stronger than these, if one looks far enough ahead and sees deeply enough what constitutes strength.

India needs Grain

"I am thinking in particular of a way to rival this move of the Soviet Union in selling grain to France. We may be thankful that the Russian grain is intended for France, where we already are helping in many ways. If the Russians were sending the grain to India we should have cause for something more than astonishment. It happens India needs more grain than the Soviet Union can offer, and the opportunity to influence the future of India still belongs to us. One can call it an opportunity simply in the sense of its being a humanitarian privilege. But it is also a political opportunity, a chance to do something for ourselves as well as the Indians.

"For at this hour of history the Indians stand at the cross-roads. They can take the turning to self-government, law and order, peaceful development, and full membership in western civilization. Or they can yield to despair, disillusionment, and bitterness, and go into mass disorder and violence that will tear their social order to pieces. If they do that they put themselves into the keeping of the only political movement that thrives from chaos, Communism. The Indians are tired of British promises. They are on the point of losing faith in the United States. And if they suffer a mass starvation, in which millions die, and tens of millions suffer the pangs of under-nourishment, we shall have lost the certainty of keeping India on our side. And to say that is to speak of losing from our side one-fifth of the population of the world, for we must not forget that India's population is well over four hundred millions.

"At the moment there is not much Communism in India. But if India lapses into widespread violence, it will cease to obey the old Congress Party and Moslem League leadership. The recent rioting in India, in which hundreds were killed, was set off by the mutinies. But the casualties were almost exclusively among civilians, who were driven to violence by Communists against the advice and exhortations of the older parties. A change has come over Indian mobs. Twenty years ago they could be dispersed by rifles firing into the air. Today they refuse to break up, until ten or more volleys are fired into the crowds. And if India goes in for mob violence on a national scale, as it well may, only those political leaders will keep their influence who go along with the aroused people and do not set themselves against the frenzy.

Prospects of Indian Independence

"Let no one be so out of touch with the India of today as to suggest that if we let the Indians buy our grain we shall only be prolonging British rule and delaying Indian independence. The truth is that India will have its independence, in one way or another, almost immediately. The day of English rule has lasted too long, and that day is just at one minute before midnight. What we shall be furthering, with food, is continued association of India with the western world. We shall be keeping nearly a third of Asia in a state of friendly association. If we lose India we lose a people outnumbering us three to one, capable of putting a vast army into the field, and already building up its industry at a rate to have become the fifth industrial nation of the world. An angry, awakened and armed India turned against the West would be something to fear.

"No doubt I am over-simplifying, in suggesting that India will stay with Western civilization if it receives some food right away and will be lost to the West if it does not. But these alternatives underlie any analysis of the Indian situation. They cannot be wisely disregarded.

Saving India from Mass Starvation

"What it will take to save India from mass starvation is four million tons of grain, two millions of it needed by the end of June, the other two millions by the end of the year. It need not be wheat. It were better if a good part of it were rice, but even corn will be welcome even if the Indians are not accustomed to it. The amount really is remarkably small in relation to the size of the population which will be affected. About a hundred and thirty million people are involved; this is non-farm population of India. For all of India the grain available comes to forty-eight million tons, of which forty millions will stay on the farms, and will give the farm population a diet of less than fourteen hundred calories. Then the Indian government hopes to induce farmers to deliver eight million tons for the rest of the population, which would be enough to provide a diet of six hundred and forty calories, which is about half of what is needed to keep up the lowest level of health. This figure of six hundred and forty calories obviously spells

death for millions. And what the Indians are asking is enough grain—the four million tons—to bring this to nine hundred and sixty calories. That still is well below a tolerable minimum. But it is enough to prevent mass starvation.

"The Indians are here with a food mission asking to receive this grain, not as relief, but as buyers. They have money to pay for it. They can demonstrate that they are in their present plight, not because of lack of foresight, or poor organization. India has just suffered one of the worst droughts in its history. Compared with 1943, the year of the last famine, India is in much better condition to deal with the crisis. Three years ago there was no organization to distribute and ration food. Now rationing is well-established, and the Indian Government can undertake to distribute all the food it gets, and even to keep it out of the black market. Three years ago, with a shortage of five per cent in the food supply of Bengal, death from famine numbered a million and a half. This year the shortage covers far greater area, and is twenty-five per cent. But that does not necessarily mean five times the number of deaths, though it could. What it means depends on what India is allotted by the Combined Food Boards, and then what its agents can obtain here, and in the other grain surplus countries. At the moment India is getting some Australian wheat. Now it must have the additional four million tons, which will permit a nine hundred and sixty calory diet.

"If I have stressed the emergency in India it is not because I recommend a greater allocation to India at the expense of the lands in Europe, where starvation also will be stalking, but because the interests of India can well count as being, at least, of equal importance. The Europeans have many special pleaders in this country, while the Indians do not. And I should say I include Ceylon in India. It is in extreme danger, and thirty thousand tons of grain would keep six million people from starvation.

"If we value our western ways of life, if we want our ideas to permeate and guide the Eastern world, here is an opportunity to get more from a modest investment than we are likely to do for decades. All we need is to wake up and care what happens to the world."

THE ABUSE OF AUTHORITY BY PUBLIC SERVANTS DURING THE REIGNS OF SHAHJAHAN AND AURANGZEB

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ALMOST all European travellers who visited India during the reigns of Shah-Jahan and Aurangzeb are one in their condemnation of the tyrannical rule of many provincial governors. Perhaps, the reason is not far to seek. The Mughal Government viewed with suspicion the movements of the European merchants resident in India. The former had to endure heavy losses on account of the piratical activities on the seas and the culprits, almost all of them, belonged to European nations. The government had strong reasons to believe that the European merchants in India were in league with the pirates. In the absence of an effective and efficient navy the only possible check on the nefarious activities of the foreign culprits was to put pressure on their fellow-countrymen in India. The spirit of obstinacy often exhibited by the latter was bound to inflame the already excited feelings of the Mughal authorities who had to be harsh upon the foreign Factors. Hence the clamour of high-handed treatment of the Mughal provincial governors. Secondly, the lack of better means of communications placed the local authorities at a fair advantage. The news of their ' cruel ' deeds could be kept secret from the Central Government in certain cases. The greedy and selfish nature of some officials did cause inconvenience to the public. But the Mughal monarchs could not view with composure the misdeeds of their officials. Their wrath would descend upon the guilty who had to pay for their offences.

Bernier felt pity for the poor lot of the Mughal subjects. They groaned under the tyrannies of the provincial governors possessing boundless authority. The people suffered less under governors of some standing than under those who, indigent and greedy, first took charge of their provinces. The tyranny was somewhat mitigated by the apprehension that, if too much oppressed, the people would abandon the country.[1]

Manucci complained against the excesses of the faujdars. The young officers and officials plundered the people so that they might themselves become rich.[2]

Orme remarked about the ' unhappy ' system of oppression that prevailed throughout India from the highest to the lowest scale.[3]

The shortness and uncertainty of the term of a governor would, sometimes, force him to exercise rigour over the peasants. He would try to exact all the

1 Bernier, I, 261-62.
2 Manucci, II, 451-52.
3 Orme, 450-51.

tribute in advance by frequent resort to force. When the wretched peasants failed to pay, their wives and children were seized and made into slaves. These tyrannies would cause ruin to the villages, as the agriculturists, unable to put up with all this, would flee from their homes.[1]

The realisation of land-revenue, however, was not always an easy job. The agriculturist did not believe in ready payment. To undergo disgrace and torment was an honour in his code. The faujdar would tie up the principal husbandmen. The latter showed equally severe rigour to the peasants. A good deal of beating and forcible infliction of hunger and thirst would make them part with only small sums of money. It was not surprising if this process caused their death. They were bound to a tree and 'koras' were showered on them in a merciless manner. The 'kora' would make wheels on their bodies and break their skins.[2]

The excessive acts of oppression on the part of the faujdar would sometimes become unendurable for the peasants. They then rose in rebellion, the penalty for which offence was terrible.[3]

When the soldiery passed through the villages, they plundered everything they could lay hands on—food-supplies, grass, straw, cattle. Houses were destroyed to get firewood. They imposed, moreover, 'begar' on the villagers and forced them to carry their baggage.[4]

ShahJahan came to know that, during their progress towards Qandahar, the imperial forces were responsible for damaging a good deal of the cultivation of Ghazni and its dependencies. An order was at once issued for a compensation to be made to the agriculturists who had sustained losses.[5]

We are asked to believe that the artisan laboured under severe restraints. If a person in authority required his services, he sent for him. The poor fellow had to work for the 'unfeeling lord' reluctantly. The remuneration was paid not according to the value of the former's work but agreeably to the latter's caprice.[6] It was not surprising if the artisan got nothing whatever in return for his labour.[7] The long and terrible whip, hanging at the door of every noble, was a source of constant terror to him. He was lucky enough if he did not receive this 'in part payment.'[8] The 'governor's' men were a sort of perpetual drain on his meagre income. They exacted continued fees from him under the pretence of pressing him from his daily work into the service of their master.[9] A craftsman saw no advantage in gaining distinction for having acquired a little more money than his fellow-workers; he might be compelled to part with it.[10]

In 1636, the governor of Baroda required cloth for his slaves. He asked the weavers' brokers to sell it to him at his own price. At their refusal to do

1 Manrique, I, 53-54. English Factories in India, 1646-50, 334-35. Tavernier, I, 340.
2 Manrique, I, 53-54. Manucci, II, 450-51.
3 Manucci, II, 451.
4 *Ibid.*
5 Elliot, VII, 96.
6 Bernier, I, 257-58, 291; Orme, 405.
7 Fryer, I, 242-43.
8 Bernier, I, 257-58, 291.
9 Fryer, I, 242-43.
10 Orme, 405.

so they were cast into prison. The governor, however, had to bow down before the determined resolution of the weavers, who in a protest, left the town in a body and started for Ahmadabad. They did not return till the governor had given them an assurance of a better treatment in the future.[1]

A tailor in the service of a Pathan was seized by some servants of a governor for their master's service. As the Pathan rushed to the help of the tailor, a soldier put to death the former's brother. This developed into a big fight, in which both the parties sustained heavy losses.[2]

The merchants complained that during the rule of a 'bad' governor, they had to part with their money if they wanted to continue their trade. They feared the confiscation of their goods,[3] and, sometimes, this fear assumed a practical shape. It was not seldom that the governor and other officers would purchase goods at their own price. Another grievance was that they had to pay unjust customs. The English clamoured that they were not allowed to enjoy their trade in India; their president was often disallowed to leave the port without the permission of the 'governor,' and they were prevented from sending their ships abroad till the completion of certain conditions.

Peter Mundy grumbled against the 'bad' governor of Patna whose cruel nature was a real impediment in the way of the prosecution of English trade in India. He was covetous and would spare none when determined to acquire something.[4] The same writer complained about the tyranny of the governor of Gujrat who exacted Rs. 4,000 from the East India Company.[5]

The Council at Surat advised Bangham in March, 1633, to sell cloth at Burhanpur to Mahabat Khan at any price he thought fit. He was asked not to hazard any controversy with that noble about it, lest he should have forced from them the 'whole complement.'[6]

In March, 1636, the governor of Ahmadabad forced the Dutch to pay Rs. 500. His covetousness made him an object of general hatred there.[7]

In April of the same year the English at Surat feared that the governor there would buy the lead at his own price. It was bound to remain there unsold if his price was not accepted.[8]

Muizz-ul-mulk, whose term expired in September, 1641, was the 'governor' of the ports of Surat, Cambay and Broach. He had alienated the sympathies of the merchants of these places as he exacted the most unreasonable and unjust customs from them.[9]

The English complained that the 'governor' of Surat in 1648 ruined the trade of the place by oppressing and robbing men of all sorts. The 'villaine'

1 English Factories, 1634-36, 290.
2 Fryer, I, 242-43.
3 English Factories, 1656-57, 28.
4 Peter Mundy, II, 151-52.
5 *Ibid.*, II, 300.
6 English Factories, 1630-34, 285.
7 *Ibid.*, 183-84.
8 *Ibid.*, 1634-36, 244.
9 *Ibid.*, 1642-43, 24.

either seized the goods of the traders or shared in the profits of whatever was bought or sold.[1]

Towards the end of the same year, the Mughal officers at Biana seized saltpetre from the English and offered only half the English price for it.[2]

In 1650, ShahJahan got displeased with Muizz-ul-Mulk, the customs-officer of Surat, as he had done injuries to the merchants.[3] The governor of Ahmadabad made stay in 1653 of all the saltpetre provided there by the English and seized a consignment from Agra.[4] In about 1655, the servants of the East India Company were arrested at Patna and Rajmahal; their privileges were violated and infringed.[5] The English Factor at Agra recorded in the same year that he could not let the saltpetre lie there for long. There was every likelihood of its being confiscated by the king's ministers, as it had been done previously.[6]

We hear about the "madd' government of Thatta in June, 1656. The real authority there rested with the governor's wife. She did abundance of wrong to the traders by taking away their goods from them and not paying even half the market price.[7]

Prince Murad Baksh, while governor of Gujrat, oppressed the Banjaras so much that they gave up their trade in saltpetre.[8]

The Company complained in 1659 that the Wars of Succession had caused great oppression and imposed unreasonable taxes on the merchants.[9] In 1660, the 'governor' of Surat stopped the goods of the English in the customs-house before the proper time.[10]

The English complained in 1669 that gross injustice and heavy impediments were inflicted on their general business by the governor and officers whenever prompted by pride and self-interest. Escape was impossible unless they offered large presents as was done by the French and the Dutch.[11]

Aungier was forbidden in 1672 by the 'governor' of Surat to depart for Bombay. The latter demanded from him 'a round sum of money.' The Council was determined not to yield to him. This enraged the 'governor' who sent a strong force of horse and foot to take possession of the factory-house and the neighbourhood. The English endured all the violence perpetrated by the guard with remarkable patience, and quietly handed over at the governor's demand all the arms and trumpet of the Factory. They remained adamant and showed no inclination to pay any money. The 'governor' did not withdraw his orders unless he had forced from the Company's Indian broker Rs. 500, threatening to seize his estate, house, wife and children in case of non-compliance with his demand.[12]

1 English Factories, 1646-50, 187.
2 *Ibid.*, 225.
3 *Ibid.*, 334-35.
4 *Ibid.*, 1651-54, 224.
5 *Ibid.*, 1655-60, 51.
6 *Ibid.*, 1655-60, 63-64.
7 *Ibid.*, 79.
8 *Ibid.*, 312-13.
9 *Ibid.*, 1668-69, 181.
10 *Ibid.*, 1670-77, 218-19.
11 *Ibid.*, 75.
12 *Ibid.*, 143.

The English at Surat dared not dispose of their ships as they would for fear of giving discontent to the 'rogue' 'governor.'[1] They complained in 1636 that their President was not allowed to go on board the 'Discovery.' Orders against him were withdrawn only on learning that the native ships would be detained in consequence.[2] The same complaint is repeated in 1639 when again the President was not allowed to repair on board.[3] In 1651, the governor of the same place forbade the freighting of the English ships bound for Gombroon unless the king's vessels were laden.[4] Among the numerous complaints against the 'governor' of Surat in 1660 the one was that he did not allow the English to finish a small vessel which they had begun and half finished.[5]

On his way from Agra to Patna in September, 1632, Peter Mundy made a halt at Benares. Here all his carts were confiscated by the faujdar, Muzaffar Beg. This was done in order to transport the women and household staff of Kulij Khan, the former governor of Allahabad, to Multan. Mundy extricated himself from the difficulty by paying bribe to the faujdar.[6]

A'zam Khan, the governor of Ahmadabad in about 1639, though judicious and a man of understanding, was so rigorous that his government inclined somewhat towards cruelty. He put to death some dancing girls who refused to come to his place in obedience to his summons.[7]

The 'governor' of Surat in 1647 excercised 'unheerd of tiranie' over the people. He oppressed the innocent and deluded the poor of their 'hire.' Whole towns of the miserably poor people were depopulated by him on the pretext of their harbouring rogues and thieves.[8] In 1648, the English termed the 'governor' as a 'villaine' who oppressed and robbed the people.[9]

I'zzat Khan, the governor of Sind, had a great weakness for women and would try all means to procure any beautiful girl that came within his knowledge. Manucci relates an instance of this sort which spelt the ruin of the governor.[10]

The news-writers of Lahore wrote to Aurangzeb about the oppressions which the governor, Khan Jahan Bahadur, committed at the time of his return.[11]

Aurangzeb brought to the notice of A'azam the cruelties of an officer appointed by the Prince. The subjects under him were bewailing and lamenting.[12] In another letter to the same Prince the Emperor protested against the appointment by him of a superintendent of police at Ahmadabad. He was responsible for exericising tyranny over the people.[13] Aurangzeb again gives expression to the agony of his mind at the neglect by A'azam of the punishment of the tyrants.[14]

1 English Factories, 1630-33, 288.
2 *Ibid.*, 1634-36, 189.
3 *Ibid.*, 1639-41, 128.
4 *Ibid.*, 1651-54, 71.
5 *Ibid.*, 1655-60, 143.
6 Peter Mundy, II, 122.
7 Mandelslo, 38-40.
8 English Factories, 1646-50, 27-28.
9 *Ibid.*, 187.
10 Manucci, II, 219-20.
11 Anecdotes of Aurangzeb, 86-87.
12 Letters of Aurangzeb, No. XIV., 19-20.
13 *Ibid.*, No. XXIII, 29-30.
14 *Ibid.*, No. 40-41.

The customs-officers exercised much severity upon travellers and deprived them of all money to be found upon them. They felt no tenderness for the poor; and in default of money, took their shirts, coats and sheets. They would even put a traveller to death after having rifled him of all his possessions.[1]

Bernier complains of the absence of a higher authority before whom an injured tradesman, peasant or artisan could pour out his complaints against the tyrannies of the 'merciless oppressors.[2] The Mughal subjects could hope for no redress against the cruelties of the provincial governors, however, grievous their injuries might have been.[3] For a peasant or an artisan it was not at all easy to travel a long distance to file an appeal in the Imperial Court. The difficulties that lay ahead of him were almost insurmountable. How could he defray the expenses of a long journey? Was not there lurking in his mind the constant fear of the highwaymen who waited for every opportunity to waylay and murder a traveller? Then he could fall into the hands of the governor's men and find himself at his mercy. His difficulties did not come to an end even if he managed to approach the Royal Court. He would find his oppressors' friends busy in distorting the truth, and misrepresenting the whole affair to the Emperor. And then there was every likelihood of the case being reverted to the local court at the commands of the Emperor.[4]

Punishments

Our authorities inform us that the Mughal emperors did not fail to take suitable action against any officer whenever oppressions of any kind were brought to their notice.[5] Punishments varied according to the offence. The governors of the provinces were warned not to be negligent in taking measures against tyranny-loving officers. In cases which were not serious only reproof would do. The officers accused of perpetrating tyrannies were called to the court, an enquiry was instituted and suitable punishment[6] inflicted. They could be removed from their office or deprived of their mansab. They might be sent to prison or odered to be hanged. We learn that the people were not slow to exercise their rights. They would submit a petition in the court against the appointment of a governor who had earned notoriety for tyranny in some other province.[7] They would try all sorts of measures in acquainting the emperor with their grievances[8]; and in case their efforts did not meet with success, they would take resort to tricks and apprise the king of the real situation and get the offender punished.[9]

1 Manucci, IV, 116-17.
2 Bernier, I, 253-54.
3 *Ibid.*, I, 261-62.
4 *Ibid.*, I, 276-68.
5 Ovington, 120.
6 Manucci, I, 198-99.
7 English Factories, 1634-36, 258-59.
8 Manucci, I, 198-99; English Factories, 1670-77, 283.
9 *Ibid.*, I, 198-99.

A factory record of 1639 informs us that ShahJahan gained the knowledge of the excesses of the 'governor' of Surat. Virji Vohra, a leading merchant of the place, had suffered much at his hands. The offender was called to the court to answer in person. Muiz-ul-Mulk, along with another nominated person, was sent to Surat to institute an enquiry and get full information regarding the grievances of all the people there so that they might be redressed.[1] It seems that Muiz-ul-Mulk got the charge of the government there and his predecessor was dismissed.[2] In 1677 the merchants of Surat won a victory over the 'governor,' Ghias-ud-din Khan. The former grew discontented with his government due to continued oppression. Headed by Mirza Mu'azam, the merchants left Surat for Ahmadabad and there lodged a complaint with the Viceroy of Gujrat, Mohammad Amin Khan. From there M. Mu'azam went to the Imperial court. His efforts were crowned with success and the 'governor' was removed.[3].

The English Factor at Delhi rejoiced to inform the President and Council at Surat in December, 1650, about the displeasure of ShahJahan with Muiz-ul-Mulk. The latter had ruined some villages near Surat and done injuries to the merchants of the port. The Emperor ordered his mansab to be reduced and the government of Cambay to be taken away from him. He was, moreover, to be discharged from the royal service.[4]

Nasir Khan was the governor of Gujrat previous to Murad. He grew notorious there for his cruelties. The merchants of the place resorted to a trick and acquainted ShahJahan with the situation. An enquiry was ordered as a result of which the governor was sent as a prisoner to the fortress of Rohtasgarh to sigh away the rest of his life there. His goods were ordered to be confiscated.[5]

And finally we come to capital punishment. Mohammad A'azam inflicted death sentence upon an oppressive official, although Aurangzeb administered mild reproof for his 'unpardonable haste.[6] Kartib Khan, a 'governor' of Surat had committed many wrongful acts at the said port. The complaints against him failed to reach the Royal Court for some reason or the other. But after sometime Aurangzeb was informed of the whole truth. The 'governor' was called before the emperor; but before he had reached the royal presence, he was asked, at the king's command, to swallow poison.[7]

Aurangzeb's strong sense of justice revolted whenever he came to know of any sort of oppression perpetrated by any officer. He would issue commands to the governors to punish the guilty without delay. It was essential, however, to hold full enquiry.[8]

1 English Factories, 1637-41, 108-10.
2 *Ibid.*, 1642-45, 23.
3 *Ibid.*, 1670-77, 283.
4 *Ibid.*, 1646-50, 334-35.
5 Manucci, I, 198-99.
6 Letters of Aurangzeb, No. XLVI, 48.
7 Manucci, II, 259.
8 Letters of Aurangzeb, No. XIV, pp. 19-20; *Ibid.*, XXIII, pp. 29-30; *Ibid.*, XXXVII, pp. 40-41.

INDIANS IN SOUTH AFRICA

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PERHAPS in no other part of the world is the racial problem so profoundly disturbing as it is in the Union of South Africa. Race dominates every aspect of life there. The Europeans, Asiatics and Negroes live side by side but they have failed to evolve a common meeting ground and the differences between them are most striking. The population is nearly ten millions and a half. Of this, 70 per cent are Negroes, the Europeans number 21 per cent and Indians whose total strength is 2,10,000 barely 2.5 per cent.

A wide chasm separates the Europeans from the non-Europeans. The former enjoy many social privileges, social services, and educational facilities which are denied to the coloured peoples. All political power rests in their hands. So far as Indians are concerned, they do not possess even elementary civic rights. As Sir Zafarullah Khan said, " Indians in South Africa are almost in the position of being a stateless people. They cannot vote. They have to live in defined residential areas. They can hold property only on a restricted basis. Their children cannot attend normal South African schools. And they are not admitted as citizens, although many of the families have been settled there for generations." A more elaborate picture was drawn by Sir Shafaat Ahmad Khan, a former High Commissioner in South Africa, who stated that the Indian community in that country was " deprived of representation in local bodies and public services, in Parliament as well as in the Universities, denied admission even to hotels, cinemas, theatres, places of culture no less than of amusements, and subjected to a colour bar for which neither modern nor ancient history affords any precedent whatever." While European children receive free education, no provision exists for the teaching of 20,000 Indian children of school-going age, let alone tuition-free instruction. Indians contribute as much to the finance of the country as the white residents but do not figure on the rolls as municipal or parliamentary voters. Apparently, the theory of ' no taxation without representation ' has only a limited validity.

Leaving aside the Orange Free State, where the Indian population is negligible, the position in the rest of the three provinces of the Union is as follows. In Natal, where the Indians are most numerous—five-sixth of their number is confined to this area—they exercise at present neither the municipal nor the provincial franchise. The latter was withdrawn just fifty years ago ; the former comparatively recently. In the Transvaal, Indians have never enjoyed any franchise at all, municipal or provincial. They possess both in the Cape Colony and have the right there of being represented on the municipality by a Fellow-Indian. As for the right of electing candidates for the Senate or the House of Assembly,

of the Union Parliament, it is conspicuous by its absence. The laws expressly require that the voters must be British subjects of European descent.

It is not only that political rights have been held back from the Indians. Repeated efforts have been made to dislodge them from their economic position. The latest measure of this kind is the Asiatic Land Tenure and Indian Representation Bill which has received its second reading only recently. This bill is to replace the notorious Pegging Act which was due to expire at the end of March, 1946, and whose object was to segregate the Indians from the European population. In a sense, the new bill is worse than the old. Whereas the Pegging Act applied only to Durban, the new legislation extends to the whole territories of Natal and the Transvaal. Indians are being prohibited from exercising the right of acquiring property either for residential or investment purposes in these regions, except in certain areas set aside for them. Apart from the social stigma implicit in the bill, it will have serious economic consequences. Indians living in demarcated zones outside towns and cities will tend to get isolated from the European and the native populations. This will affect their means of livelihood and will lead in course of time to their economic extinction.

The obnoxious bill has been sugar-coated with the gift of an illusory franchise. South African Indians are to be accorded the right of electing representatives to the Union Parliament and the Natal and Transvaal Provincial Councils. But the franchise is worthless because it suffers from three grave defects. Firstly, the qualification is high. Secondly, Indians are to be registered on a separate roll instead of sharing the common roll with the Europeans. Finally, and this is the most preposterous feature of the provisions, though Indians may vote, they cannot stand for election and must be represented by Europeans. The last stipulation places the Indians on a par with the Bantus who though eight million strong are represented on the South African legislature by three gentlemen with the whitest skin. It is thus clear that the bill offers a mythical political status in exchange for substantial economic rights which are taken away.

It is amazing that Indians should be subjected to discriminatory treatment in what happens to be a part of the British Empire but it has been a characteristic policy of the Dominions to be fairer in their dealings with the Whites, though belonging to a different nationality, than with the coloured races. While they have received European immigrants, all of them, with the exception of Newfoundland, have excluded Orientals by one means or another. In some of the States of the Commonwealth of Australia, Asiatics are disqualified from voting and from obtaining leases in certain irrigated lands. The same continent is anxious to increase her population by the importation of 70,000 immigrants yearly but they must be British, Scandinavians, Swiss or French and not Indians, Chinese and the Javanese. In Canada, too, in British Columbia, Asiatics are denied the franchise. The late Srinivasa Sastri explained how on one occasion his appeals to the fair name of the Empire drew the impatient remark from the Prime Minister of that province that he had no use for it, if it involved the surrender of any privilege. But the discriminations are most far-reaching and

flagrant in the Union of South Africa. India and South Africa have made common sacrifices on battlefields for ostensibly common ideals but as Mr. Polak asked in a letter to the *Manchester Guardian*, " Is not the race and colour bar, is not the policy of racial segregation, more reminiscent of the Nazi-Fascist doctrine of super-race than the ideals of the United Nations ?"

It would be interesting to discuss the origin of the bill against the background of local conditions. First of all there is the social factor. The Indians and the Europeans belong to two different civilizations and speak languages utterly divorced from each other. Superimposed is the political fact that the Whites have ruled coloured peoples for the last two centuries. This gives them an air of superiority which any autocrat would bear towards his subjects, regardless of race. The economic factor is even more important. Indians went to South Africa not because they were themselves eager but because their presence was felt to be in the interests of South Africa. It seemed to be impossible to exploit fully the Natal coast-belt without indentured labour. The Government of India was opposed to the arrangement but was eventually prevailed upon to sanction the emigration. So the Indians went and brought prosperity to Natal. Many remained and others followed, both free and indentured labourers. Their work on the sugar and tea plantations yielded magnificent results so that Natal today is known as the Garden Colony of South Africa. But in due course, the Indian with his lower standard of living, began to threaten the European in some of the occupations of which he had previously a monopoly. It was then that Indians came to be regarded in Lord Milner's phrase as, " strangers forcing themselves upon a community reluctant to receive them." More recently Indians have been thoughtless in their business dealings. They were obviously imprudent in buying up European property during the war in the heart of Durban. Finally, the racial and political set-up of the country has to be taken into account.

Most of the Whites in South Africa are Boers, the descendants of Dutch farmers who employed Negro slaves from West Africa to till their fields and watch their herds. They are the people who never yielded when the British came but preferred to trek into the interior as national groups in order to safeguard their independence. Intensely self-conscious, they have not the capacity of developing feelings of appreciation and friendliness towards the people springing from a different racial stock. The mass of the British inhabitants are English as in Australia—not Scotch as in Canada and New Zealand—and the English are well-known for their reserve and insularity.

The principal political parties are the United party, the Nationalist party and the Dominion party. None of the three represents a liberal outlook on the racial question. But the two foremost leaders of the United party, Premier Smuts, and Mr. J. H. Hofmeyr, Minister of Finance, are personally sympathetic towards Indians. The latter has made no secret of his disgust with the colour bar. Dealing with the relations between Europeans and Asiatics in South Africa, he once observed, " It is hardly a matter for argument that in this field our record, when judged in the light of Christian principles, scarcely bears exa-

mination. The self-interest of the European brought the Indian to South Africa; self-interest has sought to get rid of him from the country; self-interest, in so far as this cannot be achieved, is determined to keep him in what is regarded as his place." These politicians, however, have to reckon with their followers and the opposition parties. The Nationalists led by Dr. Malan are openly hostile to Indians and the Dominion party has affiliations with the Natal Europeans who are really responsible for anti-Indian legislation.

The delicacy of Field Marshal Smuts' position is obvious from the speeches made over the second reading of the bill. He was almost apologetic in defending the hotch-potch character of his bill. "Now when land rights of Natal Indians were being limited," he stated, "it was only fair that they should be given some political status." He made no attempt to defend the representation of Indians by Europeans but explained that the communal franchise had been modelled on the Indian pattern. "I think, therefore, that it does not lie in the mouth of Indians to say," he asserted, "that the separate electoral system of South Africa will be an insult to them." Here is warning to the champions of retrograde devices that what they do here in India may recoil on their heads elsewhere. In spite of the insistence of Field Marshal Smuts that the bill should be passed as a whole, Col. Stallard, the leader of the Dominion party, suggested that the two parts should be moved separately. He expressed himself in favour of the landtenure restrictions but opposed the grant of franchise to Indians. Their admission to the Assembly, he pleaded, would endanger the structure of South African society. Similar was the line taken by Dr. Malan. While accepting the principle of segregation, he tried to shelve the franchise issue by seeking to make the Government to agree to the appointment of a joint committee to which the racial problem in all its aspects was to be referred.

The Indian community in South Africa is naturally upset and is doing all that it can to prevent the implementation of the Act. In its endeavours, it has the fullest support of the High Commissioner, the Government of India, and all the political parties in this country. But the interest which India takes is bitterly resented as interference in the internal affairs of the Union. In an angry article, an African newspaper writes, "The Indians in the Union behave like citizens of India and seek consolation and support there. Good, then let us send them back to their home—India." The real fact is that in spite of their being settled in South Africa for over eighty years, Indians are not yet recognised as citizens of South Africa and that so long as they are treated as aliens in the land of their birth and adoption, they have a perfect right of appeal to India as their protector. Indeed, the effort to clothe them with a fictitious franchise is itself motivated by a desire to prevent the Government of India from interceding on their behalf. It is realised that India will soon be strong and independent, when her nationals abroad could be unfairly treated by a foreign Government only at its peril.

When Sir Shafaat Ahmad laid down his office, Indian public opinion demanded that no successor should be appointed. Failure to fill the post would, it was

hoped, open the eyes of the world to the atrocious crime which was being perpetrated in South Africa. The Government of India, however, was more optimistic and Mr. R. M. Deshmukh was sent out. He has been unable to improve the situation. The reasonable proposal of the Government of India that a round table conference should be held between the representatives of India and South Africa to find a settlement has been rejected by Field Marshal Smuts on the specious plea that the matter is a domestic concern and it is improper to call in the aid of another Government in solving it. Driven to extremity, the Government of India has given notice of the termination of its trade agreement with South Africa and is seriously considering the recall of the High Commissioner. Meanwhile there remains one final remedy, and that is an appeal to the United Nations Organisation.

The demands of the South African Indians are the demands for elementary democratic rights which should be enjoyed by all living in democratic countries. All that they are asking for is the franchise, not the truncated but the real thing, the opening up of provincial barriers and freedom to buy property and live wherever they like. If these are not granted, they are determined to resort to passive resistance, and as the late Srinivasa Sastri pointed out, they will be fully justified in seeking honourable suicide in preference to ignominous surrender.

4—1600P—VI

REVIVAL OF INDIAN ARTS AND LETTERS : A POINTER TO COMMUNAL UNITY AND POLITICAL POWER

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IN a lecture delivered in America, our national and international poet and thinker, Rabindranath Tagore said : " What is it in man that asserts its immortality in spite of the obvious fact of death ? It is not his physical body or his mental organisation. It is that deeper unity, that ultimate mystery in him, which, from the centre of his world, radiates towards its circumference ; which is in his body, yet transcends his body ; which is in his mind, yet grows beyond his mind ; which, through the things belonging to him, expresses something that is not in them ; which occupying his present, overflows its banks of the past and the future."

This is from his lecture entitled " What is Art," and all this praise, indicated here, is about Art. One thing is crystal clear, man has to face death, and Art gives man immortality, a victory over death. That is one meaning. But that is not the entire truth, nor the most valuable part of the truth. Think deeply. Death certainly implies giving up of the body : immortality implies that Art enables people to be remembered after death. Go beyond this. Life itself is a kind of death. But why ? Man has not come to remain a brute : the emphasis on the pleasures of the flesh must cease if we want to live like civilised beings, living in peace and concord. There can be real progress if Arts and Letters are revived. And so Rabindranath Tagore has emphasised in clear words the function of Art. " In Art the person in us is sending its answers to the Supreme Person, who reveals Himself to us in a world of endless beauty across the lightless world of facts." Art, therefore, takes man beyond facts of this world. I say " this world " as Art deals always with facts, though not always with facts of this world. Here this world means an embodiment of selfishness and all manner of vice. That world, the subject of Art, is a world of divine beauty and grandeur. Shelley has sung : " Music when sweet voices die vibrates in the memory." Exactly a divine music pervades all good Art, and that music vibrates in the memory and in the mind alike. In the hour of this music there is no discord, no disturbance that takes us away from our God and from our duty. That music is the royal road to harmony and power. It is really pleasing to learn of the attempts that are ceaselessly made to establish an academy of Arts and Letters.

ESTABLISH AN ACADEMY OF ARTS AND LETTERS

The Visva-Bharati Quarterly for August-October, 1945, publishes an illuminating article from the pen of Dr. J. H. Cousins. The article is entitled

"How the Academy Idea Came." Dr. Cousins writes: "On an educational tour by stages to Sind, while developing a subject before an audience in Karachi, waxing dithyrambic over the superb achievements of the Indian genius in the past and lamenting the paucity of artistic creation in the then present, and the lack of emulative knowledge as to both, the idea flashed into my mind that a central body should be organised as a clearing house of information on art-activities between the various cultural areas of India; and for an idea to flash into my mind under such circumstances means that it also flashes out of it into expression." This is the utterance of one who felt an urge to group together all artistic creations and all artists so that there might be a fuller and intenser appreciation of Indian Arts and Letters. It is certainly definite that there must be a central body as a clearing-house for the stimulation and encouragement of Arts and Letters in India; for such a thing will undoubtedly get us into the advantageous position of appreciating the past of our country. If we are able to live up to the past, and in a certain measure if it is possible for us to go beyond that stage of artistic creations, we can very easily and comfortably transform ourselves into a land of happiness and comfort. That is one thing.

But there is another thing which has not been hinted by Dr. Cousins. A man is a combination of emotions, both artistic and political. The need of the hour is to march beyond these days of stress and political disturbances. Add to these communal differences. All these can be asked to go if we turn to culture and art. In culture and art there are no barriers. They are most cosmopolitan in outlook. They are the best weapons for the establishment of peace and harmony. It is for this that Prof. A. V. Hill, F.R.S., wrote in the course of an article: "The only hope indeed of averting the disaster which science, misapplied, could inflict on humanity is an international brotherhood of scientific men, with a common ethical standard by which potential crimes of this character would be exposed and prevented." What is strange is that even a scientist is now keen on ethical standards as the only means of escaping from the present disaster. Such an ethical standard can easily obtain as a result of the establishment of an Academy of Arts and Letters.

Intellectuals must Unite

This idea is not new. In 1934, Prof. Gilbert Murray wrote a letter to the great national and international poet, our Tagore, with the express intention of establishing international friendship among the great intellectuals of the world. Our hope is that the great intellectuals will rise to the occasion and prevent the world from heading towards a catastrophe of unprecedented intensity. It is for this reason alone that sometime ago Sir Tej Bahadur Sapru wrote out a challenge to the intellectuals of India, to prepare speedily a solution for the present political and communal stagnation in India lest India should travel to that stage of hopelessness when no solution would be forthcoming.

So Prof. Gilbert Murray wrote : " I venture to trouble you with this letter for several reasons. First, you are a great poet, probably the most famous poet now living in the world, and poetry is to me almost the chief pleasure and interest in life. Your life and work are inspired by a spirit of harmony, and it is in the interest of harmony between man and man that I make my appeal. You are a Thinker, and in this distracted world, where nation stands armed against nation and the old liberal statesmanship of the 19th century seems to have given way to a blind temper of competition, I cannot but look to the Thinkers of the world to stand together, not in one nation but in all nations, reminding all who care to listen of the reality of human brotherhood and the impossibility of basing a durable civilised society on any foundation save peace and the will to act justly." This was written by Prof. Murray to Rabindranath Tagore in 1934. Even now these words hold good, and necessarily now is the moment for this consummation. Let us confine ourselves to India and make all-out efforts to establish an Academy of Arts and Letters in India, in some central place. Such an Academy will, in the words of Prof. T. L. Vaswani, " draw together scholars and thinkers, and show, by careful study and research, the vital values of Indian culture." This is a wise thing : but one thing I will say. I would like to have an Academy of Arts and Letters. It may not be purely an Academy of Indian Arts and Letters. In fact no real appreciation is possible without a comparative study. So Sardar K. M. Pannikar did well when he emphasised the need for interpreting Western thought in India. Such a thing will lead to an international understanding and harmony. It will mean two things. Peace and appreciation will be possible both in India and outside. Such a thing must happen. Let us establish an Academy of Arts and Letters in India.

Synthesis of Science and Religion

Now imagine the result : In his book entitled *The Secret of Asia*, Sadhu Vaswani writes : " Asian culture is a fascinating subject ; it is a subject, too, of profound interest to us at this hour when we are anxious to develop a system of national culture with a view to enabling India to re-utter Herself and to go upon her great mission, of helping and healing, to the nations. Asian idealism is the world's piteous need today. The Vision Spiritual was the secret of Asiatic greatness in the past ; the Vision Spiritual is what a bankrupt Europe needs urgently today to enrich civilisation." Such a thing India can do now if all the scholars and thinkers are grouped together. There will be peace and harmony in India. There the thing will not stop.

According to Prof. Tyndal : " The light once came from the East ; once more the light will return to Europe from the East." That light will dispel all clouds of darkness and ignorance. Instead of war and its companions there will be the great presence of Peace, divine and eternal. What India needs today is unity : what the West needs today is a heavy dose of spirituality. The West is steeped in exploitation and materialism. These two, exploitation and materialism, must go. If there is a synthesis of religion and science, this consummation

will soon be a certainty. Then it will not be possible to release all deadly and pernicious weapons of destruction against a land of milk and honey. Nay more : one might state that human nature will forget its past history of bloodshed and destitution : it will certainly be transferred from the stage of the brute to the stage of civilised people. And then the Upanishadic truth, ' The Eternal is one : He hath no caste,' will be felt and followed eternally for the benefit of entire humanity. This truth will be our constant possession as a consequence of a fuller appreciation of India's past. That past, that divine solution for our present ills, is embodied in our Arts and Letters. The past has to unburden a great and illuminating treasure. Let us have ability and means to help the past to unburden this wealth.

As I close I feel like answering a query : " How can you have an Academy in these times of stress ?" There the answer is : we can have things, big things, indeed, in a state of emotion. Emotion leads to action. Now we have an intense emotion as a consequence of war. Then, one thing more : the great universities of Calcutta, Madras and Bombay were established just after the great rebellion of 1857. There ought to be no hitch. The will is there. The way will soon appear.

Sure Road to Perennial Concord

All this has to be done, without delay and with all-out efforts. Much is to be done towards perpetuating an atmosphere of unity and concord. And surely we can think of such a consummation in these years of stress and upheaval. In the course of an introduction to a book entitled *Literature and Authorship in India* by Dr. K. R. Srinivasa Iyengar, Mr. E. M. Forster writes : " After two hundred years of political connection with India, we in England know next to nothing about the Indian cultures. Our ignorance is disgraceful and is indeed an indictment of our Empire. We have sent out soldiers and administrators and money-makers to the East, but few scholars, and fewer artists. And we have given no adequate welcome over here to the Indian scholars and artists who might have interpreted to us the feelings of their people, and its ways of expressing its feelings. When Indians are very rich or very obstreperous, we pay attention to them ; when they are merely sensitive they get ignored."

That is the state of things today. There is a positively harmful atmosphere of ignorance and indifference. Such an atmosphere is not going to give us peace and fellowship. We must cry " halt " now. There must be days of illumination and light, and in the face of illumination and light international hatred will evaporate in no time. Knowledge will definitely take us closer and closer both here and there. *Here* refers to India, and *there* has meaning in the context of the world. Such great men as Rabindranath Tagore and Mahatma Gandhi have placed India on the map of the world. The same thing can happen with repeatedly intenser measure if there is an Academy of Arts and Letters.

Take the case of the Royal Society of Science of England. There are many scientists in India like Sir C. V. Raman, Dr. Meghnad Saha, Dr. Birbal Sahani and Sir S. S. Bhatnagar, who have been elected Fellows to the Society, and the

result is that people in England are becoming familiar with their work in Science. That knowledge is just a stepping-stone to a lasting bond of friendship. Such a chain of friendship can be formed if we have an Academy of Arts and Letters.

I will illustrate my point. I contributed my review of "French Stories from Alphonse Daudet" to the *Prābuddha Bhārata* of April, 1946. That work is a translation and it has been done by a young and delicate writer, Indira Sarkar. I will call that work a great achievement. The greatness of the achievement increases because the translation has been done in these days of distress and sorrow created by the great blood-bath that has just ceased; it is hoped that this kind of work will receive greater and greater encouragement as through translations of foreign literature we can hope to build a structure of a lasting peace. If politics has failed to give us peace, we can hopefully turn to culture and literature. One would like Srimati Indira Sarkar to continue this work of establishing new cultural contacts, which are so helpful in international relations. These contacts will lead to international understanding and peace.

Such a work has to be done immediately after the establishment of an Academy of Arts and Letters. Soon we will be fortunate in having a band of enthusiastic young men to carry the light of learning and knowledge through the darkest tunnels of India.

And then what will happen can be illustrated from the following conversation that one reads in *Sapho* of Alphonse Daudet:

"And he remembered that that antipathy of hers for artists had been the beginning of their love. When he asked her the reason for it, she said,—

"They are crazy, inexplicable creatures, who always tell more than they know. They have done me a great deal of harm."

"But," he protested, "art is a noble thing. There is nothing like it to embellish, broaden one's views of life."

This conversation represents two voices: one is of emotion and the other is of reason and light. She is a girl, who experienced moments of sorrow and grief because she was forsaken, forlorn and "hopeless" by an artist. He represents the voice of reason, which tells him to love Art, as a weapon for embellishing and broadening views of life. Therefore, he begins to love her as he finds in her "a genuine womanly gentleness and reserve, with the superiority over the bourgeois women he was accustomed to meet in his mother's house in the province, due to a smattering of art, a familiarity with all sorts of subjects, which made their conversations varied and interesting."

Instead of hatred and distrust there will be vital things of love and toleration. Life will be varied and interesting. Instead of discord there will be concord. Ignorance and indifference will yield to knowledge, fellowship and sympathy. That is our Hope. Let us have it: let us have an Academy.

THE UNION GOVERNMENT UNDER THE CABINET MISSION PROPOSALS

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For about three weeks now the constitutional proposals of the British Cabinet Mission have been before the Indian public. At the moment of recording these observations no important political group has taken the public into its confidence as to its exact reaction to the proposals. Only the Akali Sikhs have not minced matters. They are outspoken in their opposition. Meanwhile in the public mind there seems to be a good deal of confusion as to the nature of the Union Government which is to be set up in India if its new constitution is framed on the basis of the Cabinet Mission Proposals. It may not be out of place on this account to attempt in the following paragraphs a dispassionate analysis of the powers and functions which may be allocated to the Union Government.

The Cabinet Mission after considering population figures and other necessary and relevant facts declared itself unable " to advise the British Government that the power which at present resides in British hands should be handed over to two *entirely* sovereign States." In other words it set its face against the demand for Pakistan made for the last six years by the Moslem League. It has even recommended that " there should be a Union of India, embracing both British India and the States." The question, however, is whether the Union it has recommended will have adequate authority to maintain the unity of the country in essential matters, or whether different parts of India constituting the Union will be under the scheme practically, though not *entirely*, sovereign entities. It should be always borne in mind that the glorious periods of Indian history were those in which the writ of one strong central government would run throughout or almost throughout the country. It is neither necessary nor relevant here to dive into the causes which were responsible for the political disintegration of India at frequent intervals. It is enough to point out that whenever the centripetal forces were overwhelmed by sectional factors and a strong central government was replaced by sovereign or near-sovereign provincial authorities, civilisation decayed and prosperity gave way to ruin and devastation in this country. This is illustrated most effectively by the contrast which the 18th century presents to the previous two centuries of Indian history. With the decline and break up of the central authority security of life and property disappeared, trade and industry languished, arts were crippled and the outlook and ways of life of the people gave evidence of a sure and unmistakable decline. It is against this background that the history of the nationalist movement in India during the last one century should be studied. This movement was not intended merely to awaken and organise the opposition of the people to the political domination

of the British. It was intended still more to stimulate consciousness of unity among the different groups of the Indian people. Nor should the contributions of the British administrators to the growth of a strong and powerful central government be forgotten at the present time. Our leaders of the 19th and eairy 20th centuries never failed to give them the credit which was due to them in this regard. But will not the new Union, proposed by the Cabinet Mission, help in undoing all that was so assiduously done by British administrators and Indian nationalist workers for unifying this country? Will not the adoption of the Cabinet Mission Proposals really lead us gradually, if not precipitately, to the climate of the 18th century? These are the questions which may naturally arise in the mind of any one who may examine minutely the broad scheme placed before us by Lord Pethick-Lawrence and his colleagues.

In recommending a Union of India, the Cabinet Mission proposes to confer upon the Union Government only three functions, *e.g.*, Foreign Affairs, Defence, and Communications. It of course adds that this Government "should have the powers to raise the finances required for the above subjects." Some months ago, the Working Committee of the Indian National Congress adopted a resolution on the structure of the future government of this country. It emphasised therein that Currency and Coinage and External and Inter-Provincial Trade must, in addition to Foreign Affairs, Defence and Communications, be under the jurisdiction of the Federal Government of India. There are many in this country who seem to be of the view that although seemingly different, the Congress resolution and the Cabinet Mission Proposals are really identical. They explain by pointing out that in raising the finances required for Foreign Affairs, Defence and Communications, the Union Government will automatically be led to determine tariff policy of the Union and take charge of the currency and coinage of the country as a whole. This, however, appears to be rather wishful thinking. It is in fact presuming too much. It should be known that Tariff and Currency and Coinage are not merely sources of revenue but basic subjects of administration as such. Such subjects are within the ambit of federal authority in the U.S.A., Dominion of Canada and the Commonwealth of Australia by virtue of their specific allocation to the Central Government. In the face of their deliberate withdrawal from the Union list, it is difficult to believe that by merely exploiting the implications of the financial clause we can transfer Tariff and Currency to our Union Government.

It should be emphasised in this connection that the Cabinet Mission has not proposed to hand over to the Union Government any responsibility for the financial stability of the country. All that it has proposed is that the Union Government will be entitled to raise money on its own responsibility and on its own account to finance the Departments which have been specifically allocated to it. But this power cannot possibly be so stretched as to include the determination of policy in such unspecified subjects as Tariff and Currency which might be plausible sources of revenue for the Union Government but which as matters of governance are outside the ambit of Union authority. It is of course true that the Cabinet

Mission appears to have deliberately kept vague the sources of revenue for the Union. Communications which would include railways, post and telegraph, and radio establishments will yield some surplus revenue. But this is not likely to cover more than a small percentage of the expenses on account of Defence and Foreign Affairs. Income Tax may be a plausible source to be tapped. If that has to be left out possibly Sea Customs may justifiably be assigned to the Union Government as a source of revenue. Foreign Affairs being a Union Subject, the Union by way of managing this Department may be allowed to exploit this source which may be said to be included in the external field. But the present writer is not sure if the Union Government may not be asked in such a contingency to regulate Sea Customs merely for raising revenue. In other words only revenue duties may be imposed by the Union Government on articles coming from outside by sea. All revenue duties are of course partly protective but may not be sufficiently so. Any how the matter will not be easy of solution and may prove a tough bone of contention in the Constituent Assembly. It may certainly be pointed out there that in the absence of power to regulate trade with other countries the Union Government must not be allowed to exploit Sea Customs for protecting the industries of the country and as protective and revenue duties may not be separated, the Union Government should have nothing to do with either.

Sea Customs again are only a part of the wider issue of Tariff. Even if the Union Government is given full control over Sea Customs, it will not have any jurisdiction over Inter-Provincial or Inter-Group Tariff. Goods flow uninterrupted across state boundaries in a federation like the United States only because the Federal Government has been assigned the power not only to regulate commerce with foreign countries but also " among the several States.". Such power has been out of set purpose withheld from the proposed Union Government in India. Consequently each unit, let it be a province or a state or a group of provinces or states, will regulate its trade in its own way with the other units. In view of this, trade barriers between units are likely to be a feature of the new Union envisaged in the Proposals of the Cabinet Mission. It may be observed in passing that some of the States in India have all along exercised the right of levying duties upon goods coming into their territories from other parts of India. At the Round Table Conferences held in London in 1930 and 1931 the Princes and their representatives were unwilling to forego this right which was such an important source of revenue to them. But territories so involved were not very extensive and only a small part of the total internal trade of India was affected by these barriers. But now every state and every province will have the right to set up a barrier. Even if we assume that there will be groups of provinces and groups of states, there will still be possibility of tariff warfare between such group-units. With separate currencies and separate and conflicting fiscal policies the units or group-units will hardly constitute together a healthy and vigorous Federal Union. In fact the Union instituted on this slender basis will not only be loose but we should not be surprised if it breaks down after a short experiment.

The Union Government proposed by the Cabinet Mission will no doubt have all the attributes of a government. It will not be the mere expression of an alliance depending upon the co-operation of the members of that alliance. It will derive its mandate direct from the people of the Union and its legislature and executive will represent the same people and draw their sustenance from them direct. But it will act upon the people only in respect of Defence, Foreign Affairs and Communications. In all other matters, economic, social and political, the people will be required to look to their own provincial, state or group authorities. The Union Government will consequently be most often out of their mind and on that account they are very unlikely to consult the interests of the people of other units or groups. They will in fact think only in terms of their own province or group. This localism, reinforced by full fiscal authority, is likely to lead, as it threatened to lead in other countries, to inter-provincial feuds and such feuds may only result in ultimately engulfing the Union completely.

In the United States before the federal constitution was drawn up, there had been for some time a confederation with fiscal authority being fully vested in the units. The result was that the thirteen American States could not only not take a common and uniform, and on that account an effective, tariff policy towards any foreign country whose attitude towards the United States was dubious or even hostile, but what was more, they adopted towards their neighbours the very policy which they ought to have adopted only towards a hostile foreign country. They set up trade barriers against one another and as a matter of course such barriers not only hampered trade and commerce in the country but embittered the relations between one state and another. In fact, as a result of tariff policy being regulated and controlled by the State governments and as a result of the inter-state trade barriers which came as a consequence, the mutual relations among the American states became so strained and so unhealthy that there was actual jubilation in interested circles in Great Britain. People like Lord Sheffield became actually confident that the American Union would soon dissolve and such dissolution would pave the way for the return of the English people to influence, if not to power, in the United States. Fortunately the Americans took time by the forelock and established after a short while the new federal constitution under which commerce with foreign nations and *among the several states* became a federal subject. The experience of America was a salutary and wise guide to the Australian statesmen who shaped their Commonwealth constitution. James Service observed in course of a speech in the Melbourne Conference which discussed the preliminaries of an effective union among the Australian Colonies : " I have no hesitation in saying that this (separate jurisdiction of the States over their fiscal policy) is to me the lion in the path ; and I go further and say that the Conference must either kill that lion or the lion will kill it.... *To my mind a national government without a uniform fiscal policy is a downright absurdity.*" (Italics mine.)

There are many functions which in previous centuries were regarded as only of local importance and significance and would consequently be left to the pro-

vincial authorities but which in modern times admit of effective administration only by the Central Government. The Dominion of Canada is to-day faring very badly in respect of the administration of social functions. This is because the Judicial Committee of the Privy Council has magnified Provincial power and deprived the Dominion Government of much of its just and necessary jurisdiction. But while such functions should for the sake of social progress and effective and economical administration be left in the hands of the Central Government, there are other powers and functions which have to be handed over to that Government in the interests of the very existence of the Union. If the former functions are taken out, the progress of the country may be arrested but it may not dissolve and fall back into anarchy. If, however, any of the latter functions is not assigned to the Central authority, the Union may break up and anarchy set in. Along with Foreign Affairs, Defence, and Communications, regulation of External and Inter-Provincial Commerce as well as of Currency and Coinage must also be a Central subject. That this is not a mere theoretical contention but a very practical necessity is proved at once when we visualise different parts of India not only having their separate currencies but engaged in tariff fights against one another. Trade in such conditions will inevitably languish and economic security will disappear. It is very difficult to believe that small group-units will find it easy to maintain their independent currency system on a sound and stable basis. The result would either be a return to the 18th century anarchy or the separate linking up of the economic systems of different groups to some foreign economic system. Neither will be happy in its results.

It may be pointed out that when the American federation was set up, the Central Government was only an exception and the State Government was the rule. But in course of the last one hundred and fifty years out of sheer necessity the Central Government has grown to the present dimensions of a Leviathan. In India also the Union Government endowed now with only three functions may gradually add to the ambit of its authority and may become in time as strong and vigorous as the Central Government of any other federation. But there is hardly any sense in denuding an already existing strong Central Government of most of its essential functions and powers and then in depending upon the chances of time and circumstance for the attenuated government to gain fresh vitality and strength. For a government deliberately made weak and powerless to develop in stature and vigour will, in fact, be a very up-hill work. It should be emphasised in this connection that this weakening of the Central Government is being undertaken to placate a particular political ideology which is also a religious principle. In the face of it, every acquisition of fresh strength by the Union Government is likely to be carefully watched and deliberately checked.

Secondly, it should be remembered that the Cabinet Mission Proposals include the possibility, if not the certainty, of interposing between the Union and Provincial (State) Governments a Group Government. Consequently, there are likely to be three governments, working side by side, each exercising independent jurisdiction in its own field. It has been found by experience even in a federation

where two governments happen to work that the equilibrium fixed at the time of making the constitution cannot be maintained afterwards. One government grows at the expense of the other, and that government gains, which wields greater economic power. In a three-storied federation which the Cabinet Mission proposes to set up in India, nature itself will work in favour of eliminating one of these stories. Three-fold division of power is an artificial one and in the nature of things one division will be gradually merged in or controlled by another. Really speaking, there is hardly any room for the provincial group and union governments to work independently alongside each other. Provinces are in many cases natural units; the Union is also, from all standpoints, a natural one. But the Group, if it is formed, will have great economic power which regulation of currency and trade will confer upon it. Consequently, though artificial as a unit, the Group, armed with such economic power, is likely to grow not at the expense of the provinces which are natural units and must be endowed with certain naturally earmarked functions of local importance, but at the expense of the Union which, though so natural, will be so weak and so powerless. Control over communications will of course bring to the Union Government certain economic power. But it will insensibly yield ground when the Group Government with its greater and wider economic powers will insistently encroach upon its domain. A Group, Bengal and Assam for instance, will practically be a sovereign state minus Communications, External Defence and control over Foreign Relations. It will have full authority over its currency policy; it will have large, if not exclusive, control over its trade policy. Is it not expected that the Union Government in shaping its policy in this Group area, say in Communications, will have to accept the recommendations in this regard of the Group Government? At least in developing such communications it must see to it that it subserves the trade and economic policy of the Group Government of Bengal and Assam. In case there is conflict, it is more likely that the Group will have its way than that the Union Government will assert itself. In fact the Union Government, though deriving its mandate from the Union people, may not become anything more independent and vigorous than Professor Coupland's Agency Centre.

It is surprising that many people who ought to know better are under the delusion that the Constituent Assembly will have the right by a majority of votes to decide whether such subjects as Currency and Tariff will be allocated to the Union Government or remain outside its jurisdiction. But it should not be forgotten that it was only in the absence of an agreement between the Congress and the Moslem League as to the nature of the Union Government that the Cabinet Mission has drawn up the Proposal which is accommodated in para 15 of its Statement. It cannot be that this Proposal will be allowed to be varied by a unilateral decision of a particular community having a majority in the Constituent Assembly. In fact in sub-para (*vii*) of para 19 of the Statement it is definitely laid down that "resolutions varying the provisions of paragraph 15 above or raising any major communal issue shall require a majority of the representatives present and voting of each of the two major communities." This may be inter-

preted as providing that the proposal can be varied and more power allocated to the Union Government only if the Muslim members of the Constituent Assembly do not veto it by a majority of their own votes. In view of the stand which Mr. Jinnah has taken, it appears to us very unlikely that the majority of the Muslim members will entertain any proposal of strengthening the Union Government beyond the three functions proposed for it by the Cabinet Mission. It may be repeated of course that in respect of finance the Cabinet Mission has kept its proposal delightfully vague. It has not proposed any definite heads of revenue for the Union Government. We may look forward, therefore, to a battle royal in the Constituent Assembly between the Muslim members and others in regard to this vital and all-important matter. If the two sides fail to agree over this issue, there is no way out of the impasse. There is the room for a reference to the Federal Court as to which is and which is not a major communal issue. But the Federal Court cannot be referred to when a Muslim member interprets the allocation of a particular financial head to the Union Government as " varying the provisions of paragraph 15 " and as on that account requiring the consent of the majority of Muslim members. It, in fact, seems that by accepting the Proposals of the Cabinet Mission the major political parties in this country will only continue their fight in a new forum. We are not sure if any agreement will be reached, unless it be for the weak and attenuated Union already envisaged by the Cabinet Mission. India is in danger of being again a mere geographical expression.

Round the World

Turkish Parties—

Atatürk gave cohesion and unity to Turkey—politically through the Credo of *Türkdjülük* (Turkism) and culturally by creating through the Kemalist Renaissance a revival of the best elements of pure Turkish, *i.e.*, of Turko-Mongol culture. In this he had largely borrowed from the revivalist doctrines of Zia GökAlp, the Father of 'Turkism.' Atatürk wanted all Turks to be conscious of their heritage and to be, above all, nationalists. Thus, there could be only one political party in Turkey, the party of the Nationalists, the party of the Turkish people (known as the People's Party). Attempts have been made in the past to set up an artificially-created 'Opposition,' but the attempts have been thoroughly unsuccessful. Strange as it may seem, the Turkish Government is going to permit different parties to function in the forthcoming elections.

The elections may not be gone through without some trouble, as the Opposition papers are daily adopting more outspoken language inspite of the restrictive Press Code. The chief parties engaged in the elections are the People's Party and the Democratic Party.

It is curious that one of the powerful Opposition leaders happens to be that eminent scholar, Professor Mehmet Fuad Köprülü, founder-member of the Democratic Party. Professor Köprülü has always been an active protagonist of the Kemalist Renaissance and an authority on Islamic and Pre-Islamic Turko-Mongol Culture. A historian of profound erudition and impartiality he has occupied an important official position as the Dean of the Faculty of Letters of Istanbul University. He has furthermore enriched Turkish Culture by such studies as *Anadoluda Islâmiyet* (Islam in Anatolia) and "*Turko-Mongol Shamanism.*" He is above all a patriot and nationalist. That such a man belonging to the illustrious Köprülü family which has given Turkey several Grand Viziers in the past, and an active helper of Atatürk in cultural and educational matters, now finds himself in the Opposition ranks is worthy of comment. Perhaps it is symptomatic of a certain amount of dissatisfaction with the policy of the present ruling party. From this as well as from other points of view the Turkish elections will be watched with interest.

The Fall of the House of Savoy—

With the proclamation of the Italian Republic the checkered career of the Italian Royal House has come to an end. During the Italian *Risorgimento* Charles Albert and the first Victor Emmanuel of the House of Savoy played formative rôles—under the guidance of Cavour—in the unification of Itlay ; and when that had been achieved, the House of Savoy provided kings for a united Italy ; the King in Italy, before the Fascist Revolution, was a constitutional monarch with perhaps more say in state affairs than some other constitutional monarchs ; above all, he was a symbol of national unity. After Mussolini came to power, the king became a mere nonentity, possessed of all outward trappings of royalty but in reality only a 'man of straw,' giving his tacit approval, since he could not help it, to Fascist excesses.

Now with the disappearance of the King from the stage of Italy, the unity of Italy has been called into question by interested but not entirely quixotic parties. These would like to have a separate Neapolitan state, a legatee of the old kingdom of Naples, distinct from the rest of Italy. Responsible politicians, however, have warned the people in the real interests of the country against these dangerous delusions.

The Cabinet Mission's Proposals—

At the outset of the proposals the Mission made it clear that it found itself unable " to advise the British Government that the power which at present resides in British hands should be handed over to two entirely sovereign states." This statement was unequivocal. It was clearly perceived that in the interest of Defence, if of nothing else, a two-States India was quite out of the question. The Cabinet Mission recommended that " there should be a Union of India, embracing both British India and the States." The powers to be delegated to the Union Government, however, raise many issues.

According to the Cabinet Mission's proposals three functions only will be conferred upon the Union Government : Foreign Affairs, Defence, and Communications. The proposals affirm, of course, that this Government " should have the powers to raise the finances required for the above subjects." This, however, leaves many things to be desired. Nothing has been said about Currency, Coinage, Customs and External and Inter-Provincial Trade. As one writer has pointed out in an article in this number of the *Calcutta Review*, " It should be known that Tariff and Currency and Coinage are not merely sources of revenue but basic subjects of administration as such. Such subjects are within the ambit of federal authority in the U.S.A., Dominion of Canada and the Commonwealth of Australia by virtue of their specific allocation to the Central Government. In the face of their deliberate withdrawal from the Union list, it is difficult to believe that by merely exploiting the implications of the financial clause we can transfer Tariff and Currency to our Union Government." The Union Government may not have any responsibility *vis-à-vis* the financial stability of the country. The financial clause is left delightfully vague.

The danger is there that the autonomous Provinces and the equally autonomous Groups would have their separate and conflicting tariff systems, and " tariff-wars " and tariff-barriers would lead to grave economic instability and trade and commerce would languish and there would be a return to semi-Medieval conditions. Inter-Provincial feuds may ultimately engulf the Union.

The interposition of Groups (Sub-Federations) between the Union Government and the Provinces will definitely lead to a top-heavy system and overloaded administration. These artificial Groups will be more powerful than the ' natural ' Provinces and may eventually submerge the Provinces and weaken the Union. After all, a three-deck system of parallel Governments cannot go on indefinitely and one of these three ' regimes ' is bound to be eliminated.

Furthermore, among other vague features in the Proposals are the questions of the States and the question of European representation. It is not defined with regard to the Indian States where Paramountcy will reside. Paramountcy will not reside in the Crown, nor in the future Indian National Government. In that case, the States will be absolutely independent and free to act even more arbitrarily than ever. As regards European representation in a cursory and straightforward interpretation of the Proposals, one would say that as the Europeans in India are less than a million they would have no place in the Constituent Assembly, on the basis of representation of one person per one million. Subsequently as regards this a different interpretation has been put by the Mission, which has led to protests from the Congress.

It would be a tragedy of the first magnitude if " India becomes again a mere geographical expression."

S. K. C.

Miscellany

BENOYKUMAR SARKAR

"THE NEXT DEVELOPMENT IN MAN"

Today as yesterday dogmatic and apocalyptic prophets are at discount. But prophecies such as do not pretend to be more than statements of trends are likely to be heard with patience. In Lancelot Whyte's *Next Development in Man* (London, 1944) we are presented with such a futuristic analysis of social trends as may be regarded as the intelligent man's guide to world-revolution. Whyte is an interpreter of historical facts and as such eminently deserves accommodation among philosophical historians or culture-philosophers. A more voluminous and detailed British author in this field is Toynbee, whose encyclopaedic range Whyte does not pretend to catch up with. The Russo-American sociologist Sorokin's *Social and Cultural Dynamics* as well as the German Spengler's *Decline of the West* are two other predecessors of Whyte's present performance.

WHYTE, TOYNBEE, SOROKIN, SPENGLER

Some of the Spenglerian categories like "form," "process," etc., are quite palpable in *The Next Development in Man*. Nay, the starting-point is no less Spenglerian. In Whyte's survey "Western man displays a lack of co-ordination combined with high efficiency in an unbalanced technique." "The West has no general convictions capable of organizing thought and action." The problem posed by the author for solution is the "disorganization or lack of timing which has resulted in the failure of European and Western society to continue to develop its characteristic form." As a contribution to the analysis of this disbalance in Europe and the West or the "failure of co-ordination" Whyte's work is in keeping with the tradition of Spengler and Sorokin. We may recall also the three volumes (4-6) of Toynbee's *Study of History* which deal specifically with the facts and phenomena of decline in civilization. Whyte's category, "failure of co-ordination" is but a correlate of Toynbee's "time of troubles" which every civilization is said to pass through in the stages of "breakdown" and "disintegration."

EUROPEAN PREJUDICES AND ILLUSIONS

No writer has prospects of being respected as a philosopher unless he is armed with a number of categories. So Whyte has furnished his readers with words and phrases such as are to be understood in the special sense with which he has endowed them. The most fundamental of Whyte's categories is the "unitary man" of the future. The logic with which he establishes this futurism is that of the "unitary method" in contrast with the "analytical method" which is alleged to be the traditional method.

This "unitary man" that is said to be emerging or is likely to emerge is "a new type of man who has emancipated himself from the characteristically European prejudices and illusions." Whyte is not much too abstruse and metaphysical. He is factual and meaty enough to enable us to feel concretely—almost as the items of the plan or programme—some very urgent desiderata. His unitary method "robs the rich of the illusion that power can be accumulated and preserved." This is certainly reassuring. The adherents of the Christian religion are likewise robbed of their "assurance of personal survival." Further, by the unitary method Whyte seems to "rob the humanists of their over-emphasis of the subjective aspects of personality." Social reform in Europe as envisaged here should appear to be conveniently assimilable to the intellectual pattern of the present day.

A RADICAL REFORMIST ?

The reform of European morals, manners and sentiments along the "unitary" channels is expected to produce substantial results on a continental plane. Following this methodology the readers are asked to accept that "the only true European today is one who recognizes that the old values are no longer valid and is occupied in transmitting them himself so that Europe may find herself again within a new and universal community." These are humane, liberal and liberalizing conclusions and will be found quite acceptable to a large number of intellectuals and statesmen the world over, although they may be used to other categories and isms. Whyte believes, however, that this social reform or world- reconstruction programme of his is somewhat unique. In any case he does not mince matters and is prepared not only to bark but even to bite. His "unitary man recognizes and honours European man, but rejects the sentimental illusion that there can never be understanding between them. The creation of the unitary world implies conviction which can only grow where the

European ideals have failed." Every go-ahead thinker is at liberty to consider himself to be *sui generis*, radical, the pioneer of revolutionary thought. But in 1946 the world is in a position to exhibit quite a number of radical reformists like Whyte.

THE COLLAPSE OF HITLER

How commonplace, naive and platitudinarian the radicalism of the author is, will be obvious in the following recipe. " The Collapse of Hitler," says he, " is an indispensable element in my interpretation of the present trend for otherwise the deeper continuity with the past civilization of Europe, on which unitary thought relies, could not be maintained." This is neither characteristically Whytean nor a profoundly radical thought. Every Tom, Dick and Harry in the British and the American Empires is perpetually harping on this slogan. One does not have to expatiate on " processes," " forms," " diversity," " unity," " continuity," " unity of nature in one universal process," " unity of process in a diversity of structures," etc., in order to demonstrate a truism of World-War II. This, indeed, is the most universal postulate in Anglo-American mentality. These categories might have been better employed if Whyte had tried to establish that Versailles was the effective cause of its own anti-thesis, namely, Hitler, the embodiment of vindictiveness and sadism. Then we would have obtained the genuine application of the unitary method in history. As for the unitary man of the future, Whyte might have been true in his logic, physics, biology and philosophy if he had devoted some time to demonstrate that Hitlers would rise here and there and everywhere whenever the alleged " world-leagues " manufacture the occasions for vindictiveness and sadism. These aspects of the unitary philosophy deserve treatment at Whyte's hands in subsequent publications.

THE RISE OF ASIA

The " unitary method " of Whyte could not but take cognisance of Asia in the analysis of the world-trend. In this regard his futurism envisaged the " Industrial development of Asia and the rapid rising towards Western standards of the Asiatic half of the human race." " As the economic standard of the English-speaking peoples is ten times that of the masses of China, the demand arising from Asia, if it is allowed to operate, will be sufficient to maintain a general upward trend throughout this century. The upward equalization of nutrition and industry will ensure economic expansion. In making her demand to the world Asia will act as the agent of the new historical trend." The second half of the twentieth century " will be marked by the rise of Asia even more than by the predominance of American power." " It is not America but Asia that is the main determinant of the world trend." " Russia has proved its possibility, China is awake, and India is stirring." " The separation of East and West is over." " Within the unitary doctrine East and West can co-operate."

Such views about Asia to-day or the coming relations between East and West are neither revolutionary nor the first to be formulated. All the same, they are worthwhile as indices to the victory of the " futurism of Young Asia " as established by the present writer in 1918.

ASIA AND EUR-AMERICA

Whyte remains delightfully vague or definitely silent about the politics of Asia. Perhaps his " unitary method " postulates the permanence of the American Empire in the Phillippines, the French Empire in Indo-China and the Near East, the Dutch Empire in Indonesia, and the British Empire throughout Asia and Africa, together with the *de facto* enslavement of China, Afghanistan and Iran by the albinocracy of Eur-America. To what extent the " unitary method " is capable of visualising sovereign states of the American, British, French and Russian types in the diverse regions of Asia and Africa remains to be examined in the next publications of Whyte.

Liberal and radical as Whyte happens to be in social philosophy and international orientations, it would be advisable for him to come into contact with other than conventional ideas about the Indian view of life or Oriental philosophy in general. Whyte is epigrammatic in his statement of the alleged anti-thesis between East and West. In his philosophy " Confucius sought to restore the true way of life, Socrates to discover it." His conception of Indian thought is worded as follows : " The Hindu denied the reality of the world in a vague emotional pantheism which was anti-intellectual in tendency."

Evidently Whyte's ideologies about Asian culture are those of the nineteenth century. He is not yet acculturated to the new materials, methods and messages about Asian culture and the relations between East and West such as have been rendered available to the world by Asian scholars of diverse tendencies since the revolution of 1905. It would be necessary for Whyte to cultivate intimacy with these trends before embarking on a new thesis about Asia in world-trend.

6—1600P—VI

Reviews and Notices of Books

Some Particular Suggestions for the Constitution of Free India—By K. G. Mashruwala. Published by Hamara Hindustan, Raja Bahadur Wadi, Hamam Street, Fort, Bombay. Price Four Annas. March, 1946. Pp. 15 only.

On the eve of coming important constitutional changes when India expects to get her wrong righted and her independence acknowledged, Shri Mashruwala, a front-line national worker and constructive thinker, has put forward definite suggestions for the constitution of Free India. Among other things, he contemplates not a communal electorate but an economic electorate, and he also holds that when any general decision at the Assembly or Council is adopted by the majority, that majority should mean not only the consent of the majority of members present, but it should be ensured that the dissenting members might not be more than " 35% of the total strength of the house." There are other novel suggestions which should be carefully studied, before things get stereotyped. The relevancy of the booklet is in the idea that India is at last going to mould her own destiny.

The Communal Problems.—By a Nationalist. Punjab Gram Seva Mandal Book Depot, Lajpat Rai Bhavan, Lahore, 1945. Price 6 annas. Pp. 22.

The demand for Pakistan, which now threatens to be the only stumbling block on India's path to freedom, can be made into an interesting sociological study if we are disposed to take a detached view of things. The Communal Problem is one; the difficulties it envisages are many. The nationalist writer of the pamphlet traces the failure of Gandhi-Jinnah talks, and after traversing some preliminary ground comes to the conslusion that a change of heart is the only possible solution, in fact, it is the only final solution. The question which requires an answer is: how is that to be achieved?

The seven appendices to the book containing (1) Mr. Jinnah's fourteen points of 1929, (2) his additional thirteen points, (3) the Congress Resolution of 1929, (4) the Working Committee's Resolution of 1931, (5) the Lahore Resolution of the Muslim League in 1940, (6) the C. R. formula, and (7) Gandhiji's proposal of 24.9.1944, are an invaluable feature of the booklet, which will be very handy for reference.

The Vulture and Other Plays—By Balwant Gargi. Lion Press, Lahore. Rs. 4. 1944.

The contact with one-act European plays has in recent times co-operated with the natural creativeness of the Indian mind to produce a new form in Indian literature to deal with a new literary idea in a suitable and adequate manner. One-act plays in modern Indian literature are thus a new style, a type called forth by the exigencies of the times and the prolific creativity of the Indian mind.

Balwant Gargi, we are told, is a young progressive writer, and the book under notice is a quartette of Punjabi plays. If the Punjabi language has proved capable of producing these, it deserves commendation. Our vernaculars are certainly not exhausted, but do contain in them a potency of life, and they deserve the careful attention of all patriotic Indians.

Of the four plays, the Vulture is a grim page from the history of the national crisis in 1943, when vultures preyed on carrion and did not spare the human flesh. Even now they keep up the practice, but in that fateful year they made a feast of it, life, honour, chastity—they pecked at everything. The wrath of the oppressed people, so often important, is powerfully displayed by the writer. The Mung-wa is a glorious narrative of the self-sacrifice of a young Chinese who blows up a bridge held by the Japanese aggressors, and along with the bridge, himself. The Fugitive is the story of the experience of a young revolutionary whom the secret police try to ferret out of the cosy nook where he is accustomed to look for comfort. The Matriarch cleverly analyses the tangled thread of a family life, and shows or suggests how even the mother's tyranny of love may drive a son away from the retreat and shelter of a home. Bengal or Malwa, China or Cawnpore, everywhere the grip of the human interest is as hard as ever, and the situation and the dialogue as developed by the gifted writer are equally forceful.

The stage is never over-crowded, the number of scenes never exceeding three, while the last play, the Matriarch, consists of one scene only. The author never repeats himself. The reader feels, as he goes through the volume, that Harindranath's eulogy of the writer as contained in the foreword is thoroughly justified. Mr. Shankar's cartoon has added to the value of the book.

The reading public may well look forward to great things from this young progressive writer: he has observation, he feels strongly, and his execution is brilliant.

P. R. Sen.

Annual Report of the Archaeological Survey of Mysore for the year 1943. Mysore, 1944.

Epigraphia Carnatica, Vol. XIV. Supplementary Inscriptions in the Mysore and Mandya Districts. Edited by M. H. Krishna. Mysore, 1943.

Epigraphia Carnatica, Vol. XV. Supplementary Inscriptions in the Hassan District. Edited by M. H. Krishna. Mysore, 1943.

These publications offer a striking testimony to the fruitful activities of the Mysore Archaeological Department under the patronage of the enlightened Government of Mysore and the able direction of the well-known Director of the Mysore Archaeological Department, Dr. M. H. Krishna. The first work surveys the activities of the Department for the year under review under the usual headings of Conservation of Ancient Monuments, Study of Ancient Monuments and Sites, Numismatics, Manuscripts and Inscriptions (with text, transliteration in Roman characters, translation and notes). The volume closes with a valuable list of the published inscriptions classified according to dynasties and accompanied with short summaries of contents and appropriate references. There are also four appendices and a good Index as well as eight Plates illustrating the manuscript and the antiquities referred to in the text. It is good to learn that the long-expected and much-delayed monograph on Chandravalli excavations is in course of preparation, while the catalogue of Chandravalli antiquities and coins has been thoroughly revised for publication. Though there is nothing of special interest in the volume under notice, it is a welcome addition to our knowledge of Mysore antiquities and maintains the high standard of previous years' publications.

The two other works mark the initiation of a new series of publications intended to bring to light in a conveniently collected form material that has accumulated during the past years. To Mr. Lewis Rice, the first Director of Archaeological Researches in Mysore, belongs the credit of publication of the first twelve volumes of the *Epigraphia Carnatica*. His successor, Mr. R. Narasimhachar, while issuing a revised and enlarged edition of volume II, deciphered a large number of new inscriptions and revised the readings of some of the old ones. He also prepared the texts of inscriptions collected by him in Mysore and three other districts for publication as Supplementary volumes of the Epigraphia Carnatica. But the work was stopped by wartime retrenchment. It is now proposed to publish the text of the inscriptions collected by Mr. Narasimhachar in a series of supplementary volumes (Vols. XIV-XIX) of the *Epigraphia Carnatica*, Vol. XIII (in two parts) which is an Index of the first twelve volumes being published at the same time. Of the two Introductory volumes of this series, Vol. XIV (unfortunately wanting in a list of contents) consists of three Parts : Part I containing the text of the inscriptions in Grantha and Tamil characters, Part II (called *Epigraphia Carnatica Supplement* to Vols. III-IV) comprising the text in Roman transliteration of the inscriptions in Mysore district, while Part III (called *Dynastic List of inscriptions in Mysore Supplement*) classifies the inscriptions under dynastic headings (where possible) and gives a synopsis of the contents. Vol. XV consists similarly of three Parts : Part I containing the text of the inscriptions in Kanarese characters, Part II giving the Roman transliterations of the texts, and Part III containing the lists of inscriptions arranged according to dynasties with adequate summaries and references.

Both the volumes are illustrated by a number of plates. We shall eagerly await the English translations of the inscriptions comprised in these and later volumes.

U. N. GHOSHAL.

Twenty Tales of Terror—Published by Mr. Susil Gupta, 1, Wellesley Street, Calcutta. Pp. 239. Price Rs. 3-8.

This is a well chosen selection of modern terror stories, all thrillers and reminds one of the new-ground broken when a well-known American publishing concern published *The Grim Thirteen*. All the stories being copyright, the volume is useful as it presents in a convenient form many short stories of this type in one volume.

The Test Tube Baby—By Flower Elias. Published by Himalaya Publications, Patna. Pp. 330. Price Rs. 4.

An Indian reprint of a novel which made some noise when originally published, it gives the story of a young woman who acquired a hatred for men on account of the behaviour of her father towards her mother. With strong maternal instincts, she had a child with the help of medical science, later on came in contact with the man who had supplied the means of conception, came to love him, and alternately became his wife. This book is clear proof of the change in taste which demands new themes and new treatment. The explanation for the somewhat peculiar psychology of the heroine is not quite convincing but the device for bringing the hero and the heroine together is clever.

M. B. B.

The Army of Occupation—By Kusum Nair. Foreword by S. Natarajan and five appendices. Published by Padma Publications, Ltd., Bombay. Price Re. 1-8.

The book gives a sympathetic account of the recent strike in the Royal Indian Navy and the reasons for it. The point made, and it is a significant one, is that those involved looked to the leaders of our political organisations, the Congress and the Muslim League, for moral support thus proving the disintegration of the wall set up between the forces and the civilian

population. Incidentally, an account of the Indian Army, Navy and the Air Force, since their creation, the duties assigned to them and the conditions under which they live is given.

This small but convincing book written, officials would probably hold, in rather blunt language is likely to appeal to Indians. The appendices which give in tabular form the pay and the standard rations of the personnel of the Royal Navy and the Royal Indian Navy present in an objective way the difference between the two services, one British and the other Indian. A bibliography for the guidance of those who would like to go deeper into the matter would add considerably to the value of this book.

PEREGRINE PICKLE

Bahir Biswe Rabindranath (Rabindranath in world abroad)—Messrs. Sisir Sengupta and Jayantakumar Bhaduri. Published by Deshbandhu Book Depot, 54A, Vivekananda Road, Calcutta. Price Rs. 2-8.

The authors of the volume under review have focussed a new light on the life and message of Poet Tagore and the reaction of the world abroad. Between 1913 and 1941, the states of Europe were undergoing a terrible upheaval in their political and cultural life. America was aspiring to be one of the greatest world powers. In the countries of Asia, a new political consciousness was dawning to the great discomfiture of the western powers. During this period of Historic turbulence Poet Tagore continued his wanderings from soil to soil with the message of the East. His political doctrines and his philosophy were simultaneously worshipped and rejected. In this neat little volume the authors have quoted from certain contemporary writings of men of letters and from international periodicals and studied the reasons of the reactions from a new angle. The analysis has been made with brilliance and precision. The chapter on " Whirlwind of Politics " is worth mentioning. The other chapters are also delightful reading and provide food for thought.

The Appendices give very important informations and will be helpful to the students of Tagore and journalists.

The authors have laboured much in bringing out such a book and we congratulate them on their success. The volume should find a place in the shelf of School and College Libraries, Public Libraries and should be a valuable possession to every individual reader.

The book has been lavishly illustrated. The get up and binding leave nothing to be desired.

GOUR GANGULY

Ourselves

SIR ASUTOSH DAY

The Twenty-Second Death Anniversary of Sir Asutosh Mookerjee

The Twenty-Second Death Anniversary of Sir Asutosh Mookerjee took place on Saturday, the 25th May last.

A simple and dignified ceremony took place in the morning at the foot of Sir Asutosh's statue at the Central Avenue and Bentinck Street crossing. Rai Bahadur Prof. Khagendra Nath Mitra, Emeritus Professor, presided over this touching ceremony. In a short speech he alluded to Sir Asutosh's many-sided personality and to the ideals for which he had stood and which it was incumbent on us to pursue till we had attained the goal in education and in the service of the country which had been foreseen by Sir Asutosh.

Amongst those present were Dr. Syamaprasad Mookerjee, the Vice-Chancellor and many members of the administrative and academic staff of the University.

In the evening there was a ceremony in the Darbhanga Hall when the bust of Sir Asutosh at the entrance to the Hall was garlanded by the Vice-Chancellor, Mr. P. N. Banerjee.

The Vice-Chancellor who presided over the ceremony described in a moving speech the last hours of the great departed. *Kirtan* was performed afterwards. It was beautifully sung and was much appreciated by the audience, which consisted of the general public as well as of University people.

Sir Asutosh Day comes every year and his ideal is before the students of to-day—an incentive for them and for others to aspire *per aspera ad astra.*

* * * *

RANI BAGISWARI PROFESSOR OF FINE ARTS

Our congratulations to Dr. Nihar Ranjan Ray, M.A., D.Lett.Phil. (Leyden), Dip.Lib. (London), on his recent appointment as Rani Bagiswari Professor of Fine Arts, Calcutta University. Dr. Ray had been previously Rani Bagiswari Reader in the subject, and before that he had held the post of University Librarian. He is also a litterateur, especially interested in the Cultural Renaissance of Tagore.

* * * *

MR. S. K. DUTT

We offer our good wishes to Mr. Sudhindra Krishna Dutt, M.A. (Oxon.), Asst. Registrar, Calcutta University, who has been placed on deputation as Secretary to the Development and Re-organisation Committee of the Calcutta University.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

APPLICATIONS FOR THE POST OF THE SECRETARY TO THE COUNCIL OF POST-GRADUATE TEACHING IN SCIENCE

Applications are invited for the post of the Secretary to the Council of Post-Graduate Teaching in Science and its Executive Committee in the grade Rs. 500-50/2-800 plus Rs. 125 as conveyance allowance. A higher initial salary may be given according to qualifications. The appointment shall be governed by such rules relating to leave, retirement and Provident Fund as may be framed by the University from time to time. The selected candidate shall be a whole-time officer and shall discharge such duties as may be assigned to him by the relevant University authorities from time to time.

Intending candidates must be graduates of position preferably graduates in science with experience of University affairs. They should submit their applications to the undersigned, stating age, academic qualifications and experience not later than 15th June, 1946.

Each application must be accompanied by a statement of particulars in a prescribed form which may be obtained on application to the undersigned.

SENATE HOUSE,
The 13th May, 1946.

J. CHAKRAVORTI,
Registrar.

The examination of the undermentioned candidate who appeared at the I.A. Examination, 1945 is cancelled and he is debarred from appearing at any examination of the University up to and including 1949.

Benaybhushan Goswami, Roll No. Shi. 23, Regd. No. 5351 of 1943-44,
Shillong St. Edmund's College.

The candidate had been debarred from appearing at the I.A. Examination, 1945 but he obtained admission to the Examination by suppression and false representation of facts.

Senate House.
3rd May, 1946.

A. P. DASGUPTA,
Addl. Controller of Examinations.

NOTIFICATION No. T.728

Senate House, the 16th December, 1945

I.A. AND I.Sc. EXAMINATIONS, 1948

English

TEXT-BOOKS

Poetry

Intermediate Poetical Selections (latest edition, published by the Calcutta University). Selected pieces only.

Prose

Intermediate Prose Selections (latest edition, published by the Calcutta University). Selected pieces only.

Intermediate Bible Selections (published by the Calcutta University). Selected pieces only.

Select Short Stories (published by the Calcutta University). (Selected pieces only).

Drinkwater, J. Abraham Lincoln (Longmans, Green & Co.).

Candidates for the Intermediate Examination in English are expected to possess only a knowledge and understanding of the prescribed pieces (both Prose and Poetry); questions will not be set to test their knowledge of the lives, works and styles of the authors beyond what is involved in the set pieces themselves.

A paper will be set on Essay, Prosody and Rhetoric and some questions will be set on Unseen Passages from works of the same standard of difficulty as those prescribed for the Matriculation Examination.

Alternative Paper in English

TEXT-BOOKS

Smith, J. C. A Book of Modern Verse (Oxford University Press). Selected pieces only.

Lockhill. Biography of To-day.

Vernaculars

BENGALI

TEXT-BOOKS

Intermediate Bengali Selections (latest edition, published by the Calcutta University). Pieces to be read will be selected later.

The following books are recommended as showing the standard up to which the students will be expected to have read :—

Sarkar, Akshaychandra. Sahitya-Sadhana.
Trivedi, Ramendrasundar. Rachana-Sangraha.
Vivekananda. Prachya-o-Paschatya.
Basu, Mankumari. Kavya-Kusumanjali.
Ray, Kamini. Alo-o-Chhaya.
Hossain, Mir Musharraff. Bishad Sindhu.
Tagore, Rabindranath. Bichitra Prabandha.
Bandyopadhyay, Anilchandra. Aitihasik Prasanga.
Dasgupta, Kaliprasanna. Sanskrita Nataker Galpa.
Roy, Dwijendralal. Mandra.
Sen, Rajanikanta. Bani.
Sen, Dineschandra. Asutosh-Smritikatha.
Bandyopadhyay, Kedarnath. Chin Yatri.

Additional Paper in Alternative Bengali

(To be taken up by the candidates who take up Bengali as alternative vernacular.)

Books recommended

(*a*) History of Literature .. .. 50 marks

Sen, Sukumar. Bangla Sahityer Katha (Published by the Calcutta University, 1935 edn.) (From Sec. 34 Astadas Satabdir Sesardha—Juga Sandhi to Sec. 57. Saratchandra Chattopadhyay.). Pages 131-201.

(*b*) Translation from English into Vernacular .. 15 marks
(*c*) Composition .. .. 15 marks
(*d*) Grammar .. .. .. 20 marks

HINDI

TEXT-BOOKS

Intermediate Hindi Selections (latest edition, published by the Calcutta University). Selected pieces only.

The following books are recommended to indicate the standard up to which students will be expected to have read :

Gupta, Maithilisaran. Gurukul.
Sanyal, Nalinimohan. Uchcha Vishayak Lekhmala (Ramnarayan Lal, Allahabad).
Varma, Ramchandra. Achchi Hindi.
Singh, Kumar Raghubeer. Shesh Smritiyan.
Sastri, Baladeva (translated by). Pancharatra Natak of Bhasa (Meherchand Lachmandas, Saidmitha Bazar, Lahore).

Additional Paper in Alternative Hindi

(To be taken up by the candidates who take up Hindi as alternative Vernacular.)

Books recommended—

(*a*) History of Literature—50 marks

Misra Bandhu. Hindi Sahitya Ka Sankshipta Itihas. (Published by Ganga Pustak Mela, Lucknow.)

(*b*) Translation from English into Vernacular .. 15 marks
(*c*) Composition .. .. .. 15 marks
(*d*) Grammar .. .. .. 20 marks

ASSAMESE

TEXT-BOOKS

Prose

Lekharu, Upendrachandra (compiled by). Katha Sahitya (the whole book).

Poetry

Sarma, Lakhaswar (compiled by). Kabita-Kunja (3rd edition).
Sankardeo, Balichalan (published by Tirthanath Goswami).

Additional Paper in Alternative Assamese

(To be taken up by the candidates who take up Assamese as an Alternative Vernacular.)

(*a*) *History of Literature*—50 *marks*

Bezborua, D. N. Assomia Bhasa Sahityar Buranjee.
Neog, Dimheswar. Asomia Bhasar Sahityar Buranjeet Bhumiki.

(*b*) Translation from English into Vernacular .. 15 marks
(*c*) Composition .. .. .. 15 marks
(*d*) Grammar .. .. .. 20 marks

URIYA

TEXT-BOOKS

Prose

Senapati, Phakirmohan. Prayaschitta.
Kar, Visvanath. Vividha Prabandha.

Poetry

Ray, Radhanath. Kedar Gauri.
Meher, Gangadhar. Tapasvini.

MAITHILI

TEXT-BOOKS

Vidyapati Padavali (revised edition by Ganganand Sinha).
Manobodha. Krishna Janma (edited by Umesh Misra).
Jha, Ishanath. Sakuntala (Maithili Sahitya Patra Karyalaya, Darbhanga).
Jha, Ramanath. Udayana-Katha.

NEPALI

TEXT-BOOKS

Prose

Brigadier Colonel S. P. Thapa. Shaibya Harischandra Rudraraj Pandey. Prayaschitta.
Katha-Kusum. (Nepali Sahitya Sammelan, Darjeeling.)

Poetry

Paudyal, Pandit Leknath. Padya Sangraha, Part II.
Pandit, Raghunath. Sundar Kanda Ramayan (Nepali Sahitya Sammelan, Darjeeling).
Mukunda Indira (Nepali Bhasa Prakashini Samiti, Kathmandu, Nepal).

Grammar recommended

Sarma, Pandit Somnath. Madhaya Chandrika.

Books recommended for General Reading :—

Devkota, Lakshmiprasad. Sarada Granthabali, Part II.
Singh, Rupnarayan. Bhramar.
Bhanu Bhukto-Ko Jivan Charitra (Nepali Sahitya Sammelan, Darjeeling).
Ram Shah (Nepali Sahitya Sammelan, Darjeeling).

BURMESE

TEXT-BOOKS

Ta yok Thanyauk Mawgun : Pyinsa Papi Yagan ; Yesagyo Siyindon : Kyabin Tayaza, I.

TELUGU

TEXT-BOOKS

Subbaraghava Kavi Vidwan. Swarochishudu. (Jupiter Trading Co., 174, Rasappa Chetti Street.).

Vovilla Ramsastri (ed. by). Manucharita (V. R. Sastrulu & Sons, Madras).
Raja Gopala Rao Tekumalla. Kanakavalli.

Dronamraju Setaram Rao. Rasaputra Vijayam (Saraswati Book Depot, Bezwada).

Bhogaraju Narayammurti. Chandragupta (V. R. Sastrulu & Sons, Madras).

KHASI

TEXT-BOOKS

Radhon Singh Berry. Ka Jingsneng Tymmen, Parts I and II.

Dr. H. Lyngdoh. Ki Syiem Khasi Bad Synteng.

Primrose Gatphoh. Sawdong ka Lyngwiar Dypei.

G. Costa. Ka Riti Jong Ka Ri Laiphew Syiem, Vols. I and II.

SINHALESE

TEXT-BOOKS

Amawatura, Chapters VIII and IX only; Ummagga Jataka, up to the end of Udaynaprasana; Selalihini Sandesa, Verses 1-50 only.

Ven. Pt. W. Sorata Nayakathera. Katha Tarangini.

MANIPURI

TEXT-BOOKS

Singh, Khwairakpani Chaoba. Wakhalgi Ichen.

Singh, A. Tombi. Basanta Seireng.

Singh A. Devendra. Moirang Thoibi.

TAMIL

TEXT-BOOKS

Iyer, T. A. Swaminatha. Viveka Chandrika, Part III.

Pilai, S. Sivagnanam. Kambha Ramayanam, Balakanda Summary.

Thirukurul (First 100 stanzas); Nanool Ezuthathikaram (Macmillan & Co.).

MALAYALAM

TEXT-BOOKS

Padyapadavali, Part VII (published by B. V. Book Depot, Trivandrum).

Vadakkumkoor Raja Raja Varma. Sri Kalidasar.

A. Narayana Puduval. Kerelaputram (Kamalalaya Book Depot, Trivandrum).

KANARESE

TEXT-BOOKS

Poetry

Hakki Harutide, edited by D. R. Bhandre and published by Jayakarnatak Mandal, Dharwar.

Stories of Prameela and Babrubahana (M. S. Rao & Co., Bangalore City).

Somnath. Akrura Charita, Chapter V (Government Central Book Depot, Bangalore).

Kannadada Bavuta (2nd edition).

Prose

Venkataramaiyah, C. K. Turai (Satyasadhana Pustakabhandar, Bangalore).

Rau, B. Mangesh. Koti Cansiya (Bala Sahitya Mandala, Mangalore).

Chitradurgada Palegra Charitra.

MODERN TIBETAN

TEXT-BOOKS

Dpag-bsam-ḥkri-śiṅ, the first two chapters (Royal Asiatic Society of Bengal's publication).

Hgro-ba-bzam-moḥi-rnam-thar (Royal Asiatic Society of Bengal).

GUJARATI

TEXT-BOOKS

Dhumketu's Tankha, Part I.

Narasimharav B. Divatia. Hridaya-vina.

MARATHI

TEXT-BOOKS

Prose

Bhate, Gobinda Chimaji. Prem ki Laukik.

Apte, Hari Narayan. Chandragupta.

Kelkar, N. C. Gadyaguccha, Part I.

7—1000P—VI

Poetry

Tukaram, Sphuta, Abhanga, pages 47-88 (from the Navanit, Second Edition).
Ramdas, pages 159 to 169.

SINDHI

TEXT-BOOKS

Prose

Malkani, N. R. Anar Dana.

Poetry

Lekhraj Kishinchand (Aziz). Misraji Rani.

PANJABI (GURUMUKHI)

TEXT-BOOKS

Paper (a)—Poetry

Waran Bhai Gurdas, first 5 only.
Bhai Vir Singh. Lahran De Har.

Paper (b)—Prose

Life of Baba Nodh Singh (Subhag Ji Office, Khalsa Samachar, Hall Bazar, Amritsar.)

URDU

TEXT-BOOKS

Intermediate Urdu Selections (1938 edition), published by the Calcutta University. The following pieces are to be read :—

PART I

Prose

Selection from the Makhzan, pages 124-154. Selections from Delhi ka Ik Yadgar Musha'ara, pages 171-245. Yadgar-i-Ghalib, pp. 44-72.

PART II

Poetry

Selection from Anis, pages 252-293. Selection from Hasrat, pages 373-392. Selection from Shad, pages 358-367. Selection from Wahshat, pages 393-408. Selection from Iqbal, pages 409-433.

Recommended for General Reading :—

Nasir Husain Khayal. Mughal aur Urdu.
Shibli. Al-Mamun.

Additional Paper in Alternative Urdu

(To be taken up by the Candidates, who take up Urdu as alternative Vernacular.

Books recommended—

To be notified later.

PERSIAN

Nizamuddin. Ghurar-i-Parsi (Publishers : Abdul Qadir & Sons, Hyderabad, Deccan). The following pieces are to be read :—

Prose—Pages 29-45 ; 69-116.
Poetry—Pages 13-18 ; 121-160.

PORTUGUESE

TEXT-BOOKS

Prose

Eca de Queiroz. A Cidade e as Serras.

Poetry

Joao de Deus. Campo de Flores.

MODERN ARMENIAN

TEXT-BOOKS

Prose

Papazian's History of Armenian Literature, pages 633-817.

Poetry

Poetical Selections from Hai Groghner, Part II, pages 520-803.

Second Languages

SANSKRIT

TEXT-BOOKS

Prose

Intermediate Sanskrit Selections (latest edition, published by the Calcutta University). Pieces to be read will be selected later.

Raghuvamsam, Cantos IV and V.
Gita, Chapter X.
Bhattikavyam, Canto II.

Note.—A fuller knowledge of the elements of Sanskrit Grammar than at the Matriculation Examination will be required.

PALI

TEXT-BOOKS

Intermediate Pali Selections (latest edition, published by the Calcutta University). Pieces to be read will be selected later.

Grammars recommended

Balavatara (published by the Calcutta University).

One of the following :—

Chakrabarti, Nilmani and Ghosh, Mahendrakumar. Pali Grammar.
Sastri, Vidhusekhara. Pali Prakas.

ARABIC

TEXT-BOOKS

Intermediate Arabic Selections (Calcutta University Publication, 1943 Edition) :—

Prose

Selection from the Quran, pages 37-48.
Selection from the Nihayatul-Arab, pages 57-80.
Selection from the Kalila wa Dimna, pages 102-119.
Selection from the Majanil-Adab, pages 120-145.
Selection from the Adabul-Dunwa Wad-din, pages 146-173.
Selection from the Kitabul-Mahasini wal Masawi, pages 174-185.

Poetry

Pages 263-267, 296-304, 312-327 (middle).

Grammar recommended—

Ubaidullah (al-Ubaidi). A Grammar of Arabic Language (Calcutta University Publication, 1938).

PERSIAN

TEXT-BOOK

Intermediate Persian Selections (Calcutta University Publication, 1942 Edition).

Prose

Selections from—

The Akhlaqi-Muhsini, pages 1-39 ; the Makatib-i-Auranzib, pages 40-50 ; the Riyadus Salatin, pages 89-97 ; the Tarikh-i-Adabiyyati Iran, pages 121-142 ; the Nigaristan, pages 98-106 ; Kalila-wa-Dimna, pages 51-64.

Poetry

Selections from—

The Yusufu-Zulaykha, pages 169-183 ; the Sikandar Nama, pages 195-211 ; the Qasaid-i-Salman Sawdji, pages 236-246 ; the Ghazals of Amir Khusraw, pages 247-263 ; the Rubaiyyat of Umar Khayyam, pages 274-283 (middle) ; the Sukhanwarani-Iran Dar Asr-i-Hazir, pages 292-306.

Grammar recommended—

Maulvi Fazlul Haq. Anglo-Persian Grammar.

ITALIAN

TEXT-BOOKS

Grazia Deledda. I Vecchio della Montagna (edited by J. G. Fucilla), (George G. Harrap & Co.). The following Prose Selections only :—

L'infermiere di Tata. Sengue Romagnole. Valor Civile. Dagli Appennini alle Ande. Naufragio. L'ultima pagina di mia madre.

Alesandro Manzoni. Poesie lirichi (edited by Societo Editrice Internazionale—Milano). The following selections only :—

Il nome di Maria. Il Cinque Maggio.

Grammar recommended

C. H. Grandgent. Italian Grammar (Harrap).

GREEK

TEXT-BOOKS

Plato. Apology.
Homer. Odyssey, Book VIII.

The course includes Attic Greek Grammar.

LATIN

TEXT-BOOKS

Cicero. De Amicitia, Pro Lege Manilia.
Horace. Odes, I.

The course includes Latin Grammar.

FRENCH

TEXT-BOOKS

Daudet. Letter de mon Moulin (edited by Groves and Preston) (Blackie & Son).
Watson Bain. French Poetry for Students (1928 Edition,) Nos. 1-50 and 111-121.

Grammar recommended

Blackburn and Morris. A Revision French Grammar and Composition Book (Blackie & Son).

GERMAN

TEXT-BOOKS

Lessing. Nathan der Weise.
Gottfried Kellar. Zehu Legenden.

Heine Buch der Lieder (Macmillan). The following pieces are to be read :—

Dalsazer. Neue Gedichte, 1-8. Lyrisches Intermezzo, 66-79. Aus der Harzresie. Meergruss. Sturm. Merresstille.

The course includes German Grammar.

CLASSICAL ARMENIAN

TEXT-BOOKS

Prose

Moses of Khoren's History of Armenia, Part II.

Poetry

Elishe Vardapiet Dorians Course of Classical Armenian, Part II.

Grammar recommended

Gafamajian (a fuller knowledge will be required than at the Matriculation Examination).

HEBREW

TEXT-BOOKS

Genesis, Chapters 15-37. Isaiah, Chapters 40-56. Psalms, 25-41. Book of Ruth.

Grammar recommended

Davidson's Hebrew Grammar.

SYRIAC

TEXT-BOOKS

Paper I—Biblican (Peshitto Version)

The Book of Acts, Chapters VIII to XXVIII.
Psalms, Chapters XXV to XLI.

Paper II—Non-Biblical

Bar-Hebraeus, Nomo Canon, Chapter VIII, Sections I-V.

St. Ignatius—

Epistle to Polycarp.
Epistle to the Ephesians.
Epistle to the Romans.

Grammar recommended

Dobinson's Syriac Grammar (whole).

Alternative Vernacular Language

BENGALI

TEXT-BOOKS

(*a*) *Poetry Text—65 marks*

Datta, Madhusudan. Chaturdaspadi Kabitabali. Pieces to be read will be selected later.
Sen, Nabinchandra. Palasir Yuddha.
Chakrabarti, Biharilal. Kabyasangraha (published by the Calcutta University). Pieces to be read will be selected later.
Datta, Latika. Padavali Prathamika.

Rhetoric and Prosody—20 marks

Mukherjee, Amulyadhan. Bangla Chhander Mulsutra. (Selected pieces only). (Published by the University).

Unseen—15 marks

(*b*) *Prose Text—65 marks*

Tagore, Rabindranath. Sankalan. Pieces to be read will be selected later.

Chattopadhyay, Bankimchandra. Kamalakanter Daptar. Selected pieces only.

Chattopadhyay, Saratchandra. Mejdidi.

Essay—20 marks
Unseen—15 marks

ASSAMESE

TEXT-BOOKS

(*a*) *Poetry Text—65 marks*

Chakrabarti, Kabiraj. Sakuntala (edited by D. Barkataki).

Debi, Nalinibala. Shandiar Sur.

Barbaruah, Hiteswar. Judha Khetrat Ahom Ramani.

Rhetoric and Prosody—20 marks
Unseen—15 marks

(*b*) *Prose Text—65 marks*

Bhattacharyya, Kamalakanta. Kah Pantha

Bardaloi, Rajanikanta. Manomati.

Phukan, Nilmani. Sahitya-Kala.

Essay—20 marks
Unseen—15 marks

HINDI

(*a*) *Poetry Text—65 marks*

Gupta, Maithili Saran. Siddha Raja.

Tripathi, Vishwanath. Kavyanjali (Gopal Publishing House, Patna).

Rhetoric and Prosody—20 marks
Unseen—15 marks

(*b*) *Prose Text—65 marks*

Hindi Nibandhamala, Part II (Indian Press, Allahabad).

Sharma, Brajbhushanlal. Jijnasa.

Varma, Brindabanlal. Kundali Chakra (Ganga Pustakmala, Lucknow).

Essay—20 marks
Unseen—15 marks

URDU

To be notified later.

HISTORY

Books recommended to be used in studying the subject in accordance with the Syllabus :—

Paper I—History of England (from the Earliest to the Present Times)

Warner, G. T. and Martin, C. H. K. The New Ground Work of British History, 1943 edition.

Tout, T. F. An Advanced History of Great Britain (Longman's Historical Series for Schools, Book III).

Paper II—History of Greece and Rome

The History of Ancient Greece from the Earliest Times to the Roman conquest, 146 B.C. and the History of Rome from the Earliest Times to the Extinction of the Western Empire, 476 A.D.

Bury, J. B. History of Greece for Beginners.

Cary, M. A History of Rome down to the Reign of Constantine (Parts E & F).

Wells, J. A Short History of Rome.

Or

Paper II—(a) A Special Period of the History of Hindu Colonial Expansion and (b) A Special Period of the History of Islam Outside India

(*a*) *A Special Period of the History of Hindu Colonial Expansion*

(*A General Survey of the Period from the 4th to the 13th Century A.D.*)

Chatterji, Bijanraj. Indian Cultural Influence in Cambodia.

Chatterji, Bijanraj and Chakravarti, Niranjanprasad. India and Java (omitting the Sanskrit Inscriptions).

Ray, Niharranjan. Sanskrit Buddhism in Burma (Introduction and Chapters V and VI only).

(*b*) *A Special Period of the History of Islam Outside India (Period—A.D. 622-1092).*

Ali, Ameer. A Short History of the Saracens.

Lane-Poole, S. Moors in Spain.

Bartold, V. V. Mussalman Culture (translated from the Russian by Shahid Suhrawardy), Chapters II-IV.

N.B.—Candidates are required to have a knowledge of Historical Geography.

LOGIC

Books recommended to be used in accordance with the prescribed syllabus (latest editions only are to be used) :—

*Carveth Read. Logic—Deductive and Inductive.

Stebbing, L. S. Modern Elementary Logic.

Sen, Kalidas. Elements of Logic—Deductive and Inductive.

Sengupta, N. N. Ground Work of Logic, Parts I and II.

Ray, B. N. Text-books of Deductive Logic and Inductive Logic.

Mitra, A. C. The Principles of Logic—Deductive and Inductive.

Thomas, R. R. Students' Logic—Deductive and Inductive.

*The book marked with asterisk is specially recommended.

MATHEMATICS

No text-books are prescribed. The subject is to be taught in accordance with the Syllabus prescribed in the Regulations.

The following books are recommended :—

Mookerjee, Asutosh. Geometry of Conics.

Ganguli, S. K. Elementary Conics.

Pal, Sunitikumar. Geometry of Conics.

Nath, R. G. Intermediate Geometry.

Loney. Elements of Statics and Dynamics.

Das and Sen. Elementary Statics and Dynamics.

Banerjee, G. Dynamics.

Basu, K. and Karmakar, S. Intermediate Course of Statics.

Biswas and Mookerjee. Elementary Statics.

Basu, Syamacharan. Plane Trigonometry.

Mukherjee, P. B. and Ghosh, A. L. Plane Trigonometry.

Ghosh, Charuchandra. Plane Trigonometry.

Ghosh, Devaprasad. Plane Trigonometry.

Das, B. C. and Mukherjee, B. N. Intermediate Trigonometry.

Das, B. Elementary Trigonometry.

Basu, K. P. Algebra, Vol. II.

Ghosh and Mukhopadhyay. Intermediate Algebra.

Ray, Chintaharan. Intermediate Algebra.

Ganguli, S. M. and Mukherjee, B. N. Intermediate Algebra.

Chakravorti, J. C. Intermediate Algebra.

Dhar, C. K. Conic Sections, Co-ordinate and Solid Geometry.

Mukherjee, Gangadas. Conic Sections with Co-ordinate and Solid Geometry.

ELEMENTS OF CIVICS AND ECONOMICS

Books recommended to be used in accordance with the prescribed Syllabus (latest editions only are to be used) :—

Ghosh, P. C. Elementary Economics, Parts I and II.

Penson. Economics of Every-day Life, Parts I and II.

Banerjea, P. N. An Introduction to the Study of Indian Economics.

Lahiri and Banerjee. An Introduction to the Principles of Civics.

Joshi. G. N. Indian Administration.

COMMERCIAL GEOGRAPHY

Books recommended to be used in accordance with the Syllabus (latest editions only are to be used) :—

Paper I

Herbertson and Birrell. Chamber's Commercial Geography of the World (New Edition).

Dasgupta, A. Economic and Commercial Geography.

Stamp, L. D. A Commercial Geography.

Paper II

Mukherjee, B. B. Economic and Commercial Geography of India.

Sengupta, B. N. Commercial Geography of India.

Sengupta, B. N. Text Book of Economic Geography.

Atlas

Philips. Commercial Atlas of the World.
Philips. New Modern School Atlas of Physical, Political and Commercial Geography.

COMMERCIAL ARITHMETIC AND ELEMENTS OF BOOK-KEEPING

Books recommended to be used in accordance with the prescribed Syllabus (latest editions only are to be used) :—

Cropper. Elements of Book-keeping.
Gupta, R. Commercial Mathematics.
Norries, P. W. Principles and Practice of Commercial Arithmetic (Sir Isaac Pitman & Sons).

PHYSICS

Books recommended to be used by students in studying the subject in accordance with the Syllabus (only the latest editions are to be used) :—

Houston, R. A. Intermediate Physics (Longmans).
Perkins, Henry A. A Course of Physics (Blackie).
Basu and Chatterjee. Intermediate Physics.
Raychaudhuri, S. C. Outlines of Intermediate Physics.
Browne. Sound.
Watson. Elementary Practical Physics.
Hadley, H. E. A Class Book of Magnetism and Electricity.
Ghosh, K. P. Text-book of Physics.

The following books may also be consulted :—

Theoretical

De, R. K. Introduction to the Study of Physics (Sound and Heat only).
Hutchinson. Heat.
Moore. Intermediate Physics.
Glazebrook and Poyser. Magnetism and Electricity.
De, R. K. Magnetism and Electricity.

Practical

Black and Davis. New Practical Physics.
Log, L. Model Experiments in Physics.
Ganguli, S. N. Practical Physics for I.Sc. Students.
Mukherjee and Dhar. A Text-book of Practical Physics.
Mandal, T. An Intermediate Course of Practical Physics.
Sinha, D. B. Intermediate Practical Physics.

CHEMISTRY

Books recommended to be used by students in studying the subjects in accordance with the Syllabus (only the latest editions are to be used) :—

Chakrabarti, D. Intermediate Chemistry.
Md. Qudrat-i-Khuda. Laboratory Manual of Chemistry for Beginners.
Mitra, Ladlimohan. Text-book of Inorganic Chemistry.
Partington. Everyday Chemistry (Macmillan & Co.).
Sen, H. K. Introduction to Chemistry (Elementary).
Smith. Alexander (revised by Kendall). Intermediate Chemistry.
Partington. College Course of Chemistry.
Ray, Ramanimohan. Elementary Text-book of Inorganic Chemistry.
Philbrick. Inorganic Chemistry.

GEOGRAPHY

Books recommended to be used in accordance with the Syllabus (only the latest editions are to be used) :—

Paper I

Jasper, H. Stembridge. The World (Oxford University Press)—subject to its being available in India.
Morrison, C. New Geography of the Indian Empire and Ceylon (Nelson, 1933).

Note—Teachers should make a note of all up-to-date changes.

Paper II

Preece, D. M. and Wood, H. R. B. Modern Geography, Book I—Foundation of Geography (University Tutorial Press, London)—subject to its being available in India.

Practical

Oxford, E. J. Senior Practical Geography (University of London Press, 1935).

PHYSIOLOGY

Books recommended to be used by students in studying the subject in accordance with the Syllabus (the latest editions only are to be used) :—

Hill. Manual of Human Physiology.
Huxley. Lessons in Elementary Physiology.

BOTANY

Books recommended to be used by students in studying the subject in accordance with the Syllabus (the latest editions only are to be used) :—

Datta, A. C. A Class-book of Botany.
Brimble, L. J. Intermediate Botany.
Mookerjee, H. Text-book of Botany.
Bose, G. C. A Manual of Indian Botany.
Kundu, B. C. A Text-book of Botany.

ZOOLOGY

Books recommended to be used in studying the subject in accordance with the Syllabus :—

Marshall. The Frog.
Lloyd. Introduction to Biology for Students in India.
O'Donoghue. Introduction in Zoology.
Borradaile. Manual of Elementary Zoology.
Parkar and Bhatia. Text-book of Zoology for Indian Students.

GEOLOGY

Books recommended to be used in studying the subject in accordance with the Syllabus :—

Rutley. Elements of Mineralogy (1940 Edition).
Watts. Geology for Beginners.
Smith. Minerals and the Microscope.

For reference—

Wadia, D. N. Geology of India.
Fox, C. S. Physical Geography.
Platt and Challinor. Simple Geological Structures.
Davies, Morley. Introduction to Palaeontology.
Bailey, Weir and McCallien. Introduction to Geology (1939 Edition, Macmillan & Co.).
Davidson. Field Determination of Rocks.

BIOLOGY

Books recommended to be used by students in studying the subject in accordance with the Syllabus (latest editions only are to be used) :—

Datta, A. C. Class-book of Botany.
Parkar and Bhatia. Text-book of Zoology for Indian Students.
Lloyd. Introduction to Biology.

PSYCHOLOGY

Books recommended to be used by students in studying the subject in accordance with the Syllabus (latest editions only are to be used) :—

A. Theoretical

Paper I

Titchener, E. B. A Primer of Psychology (Macmillan & Co.).
Morgan and Gilliland. Introduction to Psychology.

Paper II

Miller. Modern Psychotherapy.
Kirkpatrick. Fundamentals of Child Study (Latest Edition, 1938), Chapters 1 to 5.
Gamble. The Animal World.

B. Practical

Collins and Drever. A First Guide to Experimental Psychology.
Tinker and Baker. Introduction to Methods in Experimental Psychology.

ANTHROPOLOGY

Paper I

MacCurdy, George Grant. The Coming of Man (The University Society, New York, 1935).
Haddon, A. C. The Races of Man, pages 1-33.

Paper II

Lowie, R. H. Cultural Anthropology, Chapters I-V, XIII, XIV, XVII.

Practical

For reference—

Sullivan, L. R. Essentials of Anthropometry.

B. B. DUTT, *Registrar* (*Offg.*).

NOTIFICATION No. T732

Senate House, the 18th December, 1945

B.A. AND B.Sc. EXAMINATIONS, 1948

English

TEXT-BOOKS

(*Pass Course*)

Shakespeare. Macbeth.
Shakespeare. The Merchant of Venice.
Charles Dickens. A Tale of Two Cities (Scholar's Library, Macmillan & Co.).
A Selection of Essays (published by the Calcutta University). (Selected Essays only.)
Bailey. Dr. Johnson and his Circle (Home University Library).
Young, C. B. (selected and edited by). Great English Poems (Oxford University Press). (Selected pieces only).

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)

Shakespeare. Hamlet.
Marlowe. Edward II (Oxford University Press).
Golden Treasury, Book V (edited by Binyon).
Pater. Appreciations (Selected pieces only.)

The following books are prescribed as text-books for studying the Philology of the English Language and the History of English Literature :—

Jespersen, Otto. Growth and Structure of the English Language (Blackwell).
Legouis, E. A Short History of English Literature (Clarendon Press, Oxford).

The following authors are to be specially studied in connection with the History of English Literature :—

(1) Spenser. (2) Pope. (3) Browning. (4) Donne.

Alternative Paper in English

Democracy and the Individual (Oxford University Press).
Bridge, R. (edited by). Spirit of Man (Longmans, Green & Co.). Only the English poems of Books III and IV are to be read.

Vernaculars

BENGALI

TEXT-BOOKS

Chattopadhyay, Bankimchandra. Kapalkundala.
Datta, Michæl Madhusudan. Meghnad Badh Kavya, Canto IV.

Mukhopadhyay, Sir Asutosh. Jatiya Sahitya. Pieces to be read will be notified later.
Tagore, Rabindranath. Kalpana. (Selected pieces only.)
Ray, Amarendranath (compiled by). Samalochana Sangraha (latest edition, published by the Calcutta University). Pieces to be read will be notified later.

The following books are recommended as showing the standard up to which candidates will be expected to have read :—

Nyayaratna, Ramgati. Bangla Bhasha-o-Sahitya Bishayak Prastab (4th edition, edited by Girindranath Bandyopadhyay).
Sastri, Sivanath. Ramtanu Lahiri-o-Tatkalin Banga-samaj.
Tagore, Rabindranath. Jibansmriti.
Mukhopadhyay, Bhudeb. Vividha Prabandha, Part II.
Datta, Hirendranath. Darsanik Bankimchandra.
Sen, Dineschandra. Asutosh-Smritikatha.
Mitra, Khagendranath. Sukh-Duhkha.

ADDITIONAL VERNACULAR (BENGALI)

(To be taken up by the candidates who take up Bengali Vernacular—Pass and Honours)

(*a*) History of Literature—40 marks

Books recommended—

Sen, D. C. Bangabhasha-o-Sahitya (Chapter VI, Section 4, and Chapter VII).

Sen, Sukumar. Bangla Sahityer Katha (latest edition, published by the Calcutta University).
Sen, Sukumar. Bangla Sahityer Itihas (*for Honours Students only*).

(*b*) History of Language—30 marks

Books recommended—

Chattopadhyay, Suniti Kumar. Bangla Bhashatattver Bhumika (latest edition, published by the Calcutta University).
Sen, Sukumar. Bhashar Itibritta, Chapters I-V, XI-XII.
Chaudhuri, Nagendranarayan. Bangabhasha-o-Banga-sahityer Kramabikas.
Ghosh, Manomohan. Bangla Gadyer Char Jug.

(*c*) Essay—30 marks

HINDI

Text-books

Kausika. Bhikarini.
Tripathi, Ramnaresh. Kavita Kaumudi, Part II (Hindi Mandir, Allahabad). The following poets only :—

(1) Harischandra. (2) Ayodhyasingh Upadhyay. (3) Maithilisaran Gupta. (4) Jaishankar Prasad. (5) Mahadevi Verma.
Prasad, Jai Sankar. Chandra Gupta.
Bakshi, Padam Lall Panna Lall. Hindi Sahitya Vimarsha.

The following books are recommended to indicate the standard up to which students will be expected to have read :—

Prem Chand. Prem Pachisi.
Misra. Yadunandan. Hindi Sahitya ki Jhanki.

ADDITIONAL VERNACULAR (HINDI)

(To be taken up by the candidates who take up Hindi Vernacular—Pass and Honours)

(*a*) History of Literature—40 marks

Books recommended—

Shukla, Ramkrishna. Sukavi Samiksha.
Dr. Surya Kant. Hindi Sahitya ki Ruprekha.
Gulab Rai. Hindi Sahitya ki Subodh Itihas.

(*b*) History of Language—30 marks

Books recommended—
Verma, Dr. Dhirendra. Hindi Bhasha aur Lipi.

(*c*) Essay—30 marks

ASSAMESE

Text-books

Prose

Dowerah, J. Kathakavita. (Selected pieces only.)
Borah, Satyanath. Chinta Kolee.
Bardolai, Rajanikanta. Nirmal Bhakat.

Poetry

Sankardev. Rukminiharan Nata (latest edition, published by the Calcutta University).
Sarma, Jogeswar. Satapatra. (Selected pieces only).
Debi. Nalinibala. Svapanar Sur. (Selected pieces only.)

ADDITIONAL VERNACULAR (ASSAMESE)

(To be taken up by the candidates who take up Assamese Vernacular—Pass and Honours)

(*a*) History of Literature—40 marks

Book recommended—

Bezbaruah, D. N. Assamia Bhasa aru Sahityar Buranji

(*b*) History of Language—30 marks

Book recommended—
Kakati, B. Assamese : Its Formation and Development. Introduction, Chapters I, II, III, Part II, Chapters XIII, XIV-XVII.

(*c*) Essay—30 marks

URDU

Text-books

S. Nasir Husain Khan Khiyat. Mughal aur Urdu.

Anis, Marathi. The following Marthiyya only is found in the 'Ruh-i-Anis' of Masud Hasan Rizwi, published by the Indian Press, Ltd., Allahabad) :—

Marthiyya beginning with—

بخدا فارس میدان تہور تھا حر
ایک دو لاکھہ سواروں مین بہادر تھا حر

Iqbal. Bangi-Dara. The following poems :—

صبح کا ستارہ ؛ شاعر ؛ فاطمہ بنت عبد اللہ ؛ والدہ مرحومہ کی یاد ؛ پھول ؛ میں اور تو ؛ خضر راہ ۔

Recommended for General Reading—

Ali Ahmad Surur. Tangdi Ishare (Muslim Educational Conference Publication, Aligarh).
Mohammad Ismail. Tazkira-i-Hali.

ADDITIONAL VERNACULAR (URDU)

(To be taken up by the candidates who take up Urdu Vernacular—Pass and Honours)

To be notified later.

URIYA

Text-books

Prose

De, Amarendraballabh. Birapuja.
Senapati, Fakirmohan. Mamu.

Poetry

Das, Bhaktacharan. Mathuramangal (first ten Chhandas).
Ray, Radhanath. Mahayatra, Cantos I-V.

MAITHILI

Text-books

Jha, Jivan. Samavati Punarjanma.
Chhanda Padavali (first fifty Padas).
Singh, Bhubaneswar (edited by). Anandavijaya Natak.
Jha, Amarnath (edited by). Govind Gitavali.
Kichakavadha Kavya, Canto I (Maithili Sahitya Patra).

NEPALI

Text-books

Sankshipta Bharata (N. B. P. S.).
Major-General Arjun Shumshere Jung Bahadur Rana. Swapna Vasava Datta.
Narendramani. Europiya Sahitya-ko Namuna.
Bhanu Bhakta. Ramayana, Kiskindhya and Ayodhya Kandas (edited by S. B. Gemali).
Bala Krishna Shamsher Jang Bahadur Rana. Prahlad.

Sarma, Pandit Somnath. Madhya Chandrika.

Books recommended for General Reading—

Commanding-General Kaiser Shumshere Jung Bahadur Rana. Vikramorvashi.
Brigadier Colonel S. P. Thapa. Sakuntala.
Pandit Lekha Nath Paudyal. Lakshmi Puja (Drama).

BURMESE

Text-books

Mwenun Yagan.
U. Ponnya Myittaza. Yadana Kyemon Kyan.

TELUGU

Text-books

Tirupati Venkata Kavulu. Pandava Vijayam (Saraswati Book Depot, Bezwada).
S. N. Sastri Setta. Mahabharata-Rahasyam.
Seetaramswamy, V. Chinna. Veera Sinhudu (Rammohan Printing Press).
Rao, K. Hanumantha. Hindu Jeevana Padhamu (East and West Series, Rajamundry).
Reddi, D. Rami. Kavikokila Granthavali (V. R. Sastrulu & Sons, Madras).

KHASI

Text-books

Rabon Singh. Ka Kitab Niam Kheim Ki Khasi.
Lyngdoh, Dr. H. Ka Pomlang Nongkren Bad Ka Thang Syiem Sohra.
Lyngdoh, Dr. Ka Niam Khasi.
Roy, Shibcharan. Ka Niam Ki Khasi.
Soso Tham. Ki Sngi Barim U Hynniew Trep.
Cantlie, K. Ka Ain U Khasi (translated from English by T. Cajee, B.L.).

SINHALESE

Text-books

Amawatura, Chapters 12-14 only.
Pujavaliya, Chapters 30-34.
Sinhala Bodhiwansaya, Prathama, Dwitiya and Tritya Sangitis.

Kawya Sekhara, Chapters II-IV.
Muwadevdavata, Verses 1-100 only.

TAMIL

TEXT-BOOKS

Iyer, A. S. Panchapakesa. Baladitya (C. Coomarswami Naidu & Sons, Madras).
Kamba Ramayanam, Sundara Kanta, Kakshi Patalam.
Thirukural, from 101st to 200th stanza, both inclusive.
Nannool Chollad-i-Karam (Macmillan & Co.).

MALAYALAM

TEXT-BOOKS

Pillai, C. U. Raman. Dharmaraja.
Pillay, T. K. Vello. Sri Mahabharatam (Gadya Prabandham).
Asan, N. Kumaran. Karuna.

N.B.—The above books may be available from B. V. Book Depot, Trivandrum.

KANARESE

TEXT-BOOKS

Prose

Bendre, D. R. Sahitya Mattu Vimarsa.
Gundappa, D. V. Vidyaranya Viyya.
Nilasi (Sree Ranga). Kamal Pasha.

Poetry

Sastriar, B. Narahari. Raja Bhakti Kavya (M. S. Rao & Co., Bangalore City).
Nidyananda, Abhinava Vadi. Kavyasara, Chapters 2, 3 and 4 (Kavyakalanidhi Office, Mysore).
Shastri, Pandit Sitaram. Pratima Natakam (Karnataka Sangha, Central College, Bangalore).

MODERN TIBETAN

TEXT-BOOKS

Dpag bsam-hkhri siṅ (the last two chapters).
Draṅ-sron-gi-bu-mo-gzugs kyi-ni Mahi-rnam-thar (edited by Eharching, Kalimpong), pages 47-140.

GUJARATI

TEXT-BOOKS

Munshi, K. M. Gujarat No Nath.
Khabardar, A. F. Darsanika, Section 2.

MARATHI

TEXT-BOOKS

Prose

Kelkar, N. C. Hasyavinodamimansa.
Kulkarni, K. P. Bhasha Shastra and Marathi Bhasha.
Karve, Bhondo Keshab. Atmavritta.
Godbole. Atmavidya.

Poetry

Moropant. Kekavali.

SINDHI

TEXT-BOOKS

Prose

Jethmal Parsram. Sachal Sir-mast (an essay on Sachal, a well-known Sindhi poet).
Lalchand's translation of Rabindranath Tagore's "Gardener."
Assandass Mamtora. Shaier.

Poetry

Shah-jo-Rasalo ("Surkalyan," "Sur samoodi," and "Introduction of Shah").

MODERN ARMENIAN

TEXT-BOOKS

Prose

Papazian's History of Armenian Literature, pages 1-334.

Poetry

Poems in Hai Groghner, Part II, pages 1-217.

PORTUGUESE

Prose

M. Teixera Gomes. Regresses.

Poetry

Luiz de Camoes. Luziadas.

Second Languages

SANSKRIT

TEXT-BOOKS

(*Pass Course*)

Paper I

Manusamhita, Chapter I. (A knowledge of Kulluka's Commentary will be expected.)
Bharavi, Cantos I and XIV.

Paper II

Kalidasa. Abhijnana-Sakuntalam.
Bhasa. Pratimanatakam.

Paper III

Students are recommended to consult the following books for the History of Sanskrit Literature :—

Winternitz. History of Indian Literature, Vol. I (published by the Calcutta University), omitting the chapters on Vedic Literature.
Keith. A History of Sanskrit Literature (Oxford University Press).
Macdonell. History of Sanskrit Literature (only the chapters dealing with Sanskrit Drama).

Grammar recommended

Bandyopadhyay, Devendrakumar. Panini-Pravesha Vyakaranam.

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)

Paper IV

Bhattikávyam, Canto X.
Kádambari, pages 50-75 (Bombay Sanskrit Series, Peterson's edition). Beginning with *Asti Sakala Tribhubana Lalamabhuta* and ending in *Kalabishesheshu Paran Kavsalamabapa.*

Paper V

Vedic Selections (published by the Calcutta University). Pieces to be read will be notified later.
Students are recommended to consult the following books :—
Macdonell. Vedic Grammar for Students.
Winternitz. History of Indian Literature, Vol. I (published by the Calcutta University). (Vedic period only.)

Paper VI

Siddhanta Kaumudi (Karaka and Samasa).
Dandi. Kavyadarsa.
Sahityadarpana, Chapter VI.

PALI

TEXT-BOOKS

(*Pass Course*)

B.A. Pali Selections (published by the Calcutta University). Pieces to be read will be notified later.

Grammar and Comparative Philology

Duroiselle, Chas. Pali Grammar.
Samskrita-Vyakarana-Pravesika (latest edition, published by the Calcutta University).

The following Panchatantra pieces from the B.A. Pali Selections are to be read as illustrative texts :—

The Sparrows and the Roguish Elephant. The Tortoise and the Geese. The Pigeons and the Fowler. The Ass in the Tiger's Skin.
Woolner, A. C. Prakrit Grammar. Introduction to Prakrit (2nd edition), Chapters I-VII, omitting Chapter V.

The following pieces from Woolner are to be read as illustrative texts :—

Extracts 1, 2, 20 and 23 and Rock Edict I, and the Bhabru Edict from the B.A. Pali Selections.

Comparative Philology—(*a*) P. D. Gune : An Introduction to Comparative Philology. The following portions only :—Principles, Families of Languages, Pali and the Inscriptional Prakrits ; (*b*) A. C. Woolner : Introduction to Prakrit. Portions dealing with Pali, in Chapter X, pages 71-73, and Chapter XI, pages 80-82.

(The Pass Course includes an elementary knowledge of Sanskrit and Prakrit Grammar besides a knowledge of Pali Grammar and the elements of Comparative Philology.)

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)

B.A. Honours Pali Selections (published by the Calcutta University). Pieces to be read will be notified later.

History of Buddhism

Davids, Rhys. Buddhist India.
Thomas, E. J. Life of Buddha.

Grammar and Comparative Philology

The texts are the same as in the Pass Course.

(The Honours Course includes a knowledge of Sanskrit Grammar up to the Intermediate standard and of the History of Buddhism with special reference to India.)

ARABIC

TEXT-BOOKS

(Pass Course)

University Selections in Arabic for the B.A. Examination (Calcutta University Publication, 1941 edition). Pieces to be read :—

Prose

Selections from—

(1) The Tafsir, pages 26-34.
(2) Hadith, pages 35-46.
(3) al-Bayanu-wal-Tabyin, pages 47-59.
(4) The Rannatul. Mathalithi wal Mathani, pages 88-151.
(5) Majanil-Adab, pages 259 (middle)-274.

Poetry

Selections from—

(1) The Kitab-al-Hamasa, pages 331-375.
(2) The Diwan of Ibnur-Rumi, pages 413-431
(3) The Diwan of Ahmad-al-Shauqui, pages 432-455.

(Honours Course)

Calcutta University Selections (Edition of 1915), omitting pages 85-94.

(The Honours Course in Arabic also includes the elements of Arabic Prosody and Rhetoric, the outlines of Mahammadan History down to the Fall of the Abbasid Caliphate, and a general knowledge of the History of Arabic Literature.)

History of Arabic Literature

Gibb, H. A. R. History of Arabic Literature.

Muhammadan History

Ali, Ameer. A Short History of the Saracens, pages 1-401 (omitting Chapters VI and XIV).

Rhetoric and Prosody (Pass and Honours Courses)

The following books are recommended for an elementary knowledge of Rhetoric and Prosody :—

(1) Cheiko (Beirut). Ilm-ul-Adab, Volume I (chapters on Balaghat Bayan Tahsin-ul-Insha and Aruz only).
(2) Ubaidullah (al-Ubaidi). A Grammar of Arabic Language (Calcutta University Publication, 1938).
(3) Palmer. Arabic Grammar, Part III (Prosody) only.
(4) Abdul Majid. Jadid Ilmu'l Balaghat and Ilmu'l Aruz (published by Lala Ram Narain Lal, Allahabad).

PERSIAN

TEXT-BOOKS

(Pass Course)

University Selections in Persian for the B.A. Examination (Calcutta University Publication, 1941 edition). The following pieces are to be read :—

Prose

Selections from—

(1) The Tarikh-i-Feeroz Shahi, pages 103-130.
(2) Muntakhabat-Tawarikh, pages 131-144.
(3) Abraham Lincoln, pages 236-264.
(4) The Kimya-i-Saadat, pages 50-71.
(5) The Khizana-i-'Amira, pages 160-184 (middle).
(6) The Khulasatut Tawarkh, pages 145-150.

Poetry

Selections from—

(1) The Ashar of Rudaki (pages 149-153).
(2) The Ghazaliyyat of Sadi (pages 154-172).
(3) The Ghazaliyyat of Hafiz (pages 173-195).
(4) The Ghazaliyyat of Brahman (pages 196-203).
(5) The Qasaid of Qani (pages 260-281).
(6) The Mathnawi of Rumi (pages 54-75 middle).
(7) The Shahnama of Firdausi (pages 3-23 top).
(8) The Rustakhiz (pages 284-300).

(Honours Course)

(In addition to the pieces selected for the Pass Course)

B.A. Honours Persian Course (Calcutta University Publication, edition of 1913, omitting pages 38-50, 76-91 and 167-224).

(The Honours Course in Persian includes the outlines of Muhammadan History (in so far as it relates to Iran, Central Asia and India), and the History of Persian Literature.)

Rhetoric and Prosody (Pass and Honours Courses)

The following books are recommended to be read for an elementary knowledge of Rhetoric and Prosody :—

(1) Haq, M. Ziaul. The Elements of Persian Rhetoric and Prosody.

(2) Aziz, Sufi Abdul. Persian Rhetoric and Prosody (published by Atma Ram and Sons, Lahore).

(3) Majid, Abdul. Jadid 'Ilmu'l Balaghat and Ilmu'l Aruz (published by Lala Ram Narain Lal, Allahabad).

History of Islam and History of Persian Literature (Honours Course)

The following books are recommended to be read for the general knowledge of the History of Persian Literature and of Iran, Central Asia and India :—

Levy, R. History of Persian Literature.

The article on 'Persia' in the Encyclopaedia Britannica (14th Edition) (Political History portion only).

GREEK

TEXT-BOOKS

(*Pass Course*)

Herodotus, Book III.
Aristophanes. Clouds.
Homer. Iliad, Book IX.

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)
Aeschylus. Prometheus Vinctus.
Thucydides. Book I.
Plato. Phaedo.

LATIN

TEXT-BOOKS

(*Pass Course*)

Cicero. Prosestio.
Livy. XXI.
Virgil. Georgics, II.
Horace. Odes, III.

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)
Lucretius. Book V.
Tacitus. Annals, I.
Terence. Adelphi.

FRENCH

TEXT-BOOKS

(*Pass Course*)

Moliere. Le Bourgeois Gentilhomme.
Rostand. Cyrano de Bergerac.
Anatole France. La Crime de Sylvestre Bonnaud.

Outlines of French History and History of French Literature

L. J. Gardiner. Outlines of French Literature (Oxford University Press).

Elements of French Philology

Arsene Darmesteter. Historical French Grammar (Macmillan & Co.).

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)
Racine. Polyeucte.
Moliere. L'Amour Medicine (Blackie & Son).
Michelet. Louis XI et Charles le Temeraire (Clarendon Press).

(The Honours course in French includes the History of the French Literature of the period 1600-1838.)

GERMAN

TEXT-BOOKS

(*Pass Course*)

Goethe. Wilhelm Meister's Lehrjahre.
Schiller. Wallensteinstod.
Theodor Fontane. Von dem Sturm.

The course includes, in addition to the prescribed texts, German Grammar and the outlines of German History.

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)
Goethe. Faust (First Part).
Steinhausen. Kulturgeschichte der Deutschen (Mittelatter und Neuzeit).

Recommended for study—

Hermann Paul. Deutsche Grammatik.

(The Honours course in German includes, in addition to the prescribed texts German Grammar and the outlines of German History, and also the elements of German Philology and the History of the German Literature for the period 1750-1882).

ITALIAN

TEXT-BOOKS

(*Pass Course*)

Selections from—

Attilo Momigliani. Antologia della Letteratura Italiana (Poetry and Prose), Vol. III (edited by Giuseppe Principato —Milano).

Reffaelo Fornaciari. Grammatica dalla lingua Italiana (edited by G. C. Sansoni—Firenze).

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)

Selections from—

Goldoni. Il Burbero Benefico.
Leopardi. Prose scelte.
Lipparini. Grandi Autori—Letteratura Italiana, 3 Volumes (edited by G. B. Paravia & Co.—Milano).

CLASSICAL ARMENIAN

No text-books prescribed.

HEBREW

TEXT-BOOKS

(*Pass Course*)

I Kings.
Psalms, 72-112.
Proverbs, Chapters 1 to 20.

Books recommended—

Davidson. Hebrew Grammar.
Davidson. Hebrew Syntax.
The course includes Jewish History.

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)

Two of the Prophets, *viz.*, Jeremiah and Amos.

N.B.—Dr. Giusburg's edition (British and Foreign Bible Society) recommended.

SYRIAC

(*Pass Course*)

Paper I

The Book of Leviticus (Peshitto Version).
The Epistle to the Hebrews (Peshitto Version).

Paper II

Mar Ephraem. Epistle to Montanus (Opera Selecta, Overbeck).
The Liturgy of St. James.
The Book of the Dead.

Paper III

Wright. History of Syriac Literature.
Noldeke. Compendious Syriac Grammar (recommended).

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)

Paper IV

Philexinos Mabogh. Discourses on Poverty (Royal Society of Literature).
Chronicles of Bar Hebraeus (Bernstein's Chrestomathie).

Paper V

Select Narratives of Holy Women: Eugonia (Studia Sinaitica No. IV).
Eusebius. Ecclesiastical History, Books I-III (Wright and Maclean).

Paper VI

A. Fortescue. The Orthodox Eastern Church.
A. Fortescue. Lesser Eastern Churches.

Vernaculars (Pass and Honours)

BENGALI

(*Pass Course*)

Paper I

(*a*) Poetry Texts—80 marks

Sen, Dineschandra and Mitra, Khagendranath (compiled by). Vaishnab Padabali (latest edition, published by the Calcutta University) (the whole).

Kshemananda Ketakadas. Manasa Mangal (Edited by Jatindramohan Bhattacharyya) (latest edition, published by the Calcutta University). (Selected portions only.)

Ray, Amarendranath (compiled by). Sakta Padabali (latest edition, published by the Calcutta University). (Selected pieces only.)

Tagore, Rabindranath. Sonar Tari. (Selected pieces only.)

Majumdar, Mohitlal. Kavya Manjusha. (Selected pieces only.)

For reference—

Padakalpataru.
Brajabasi, Nabadwip, and Mitra, Khagendranath (compiled by). Padamritamadhuri.
Chakrabarti, Ajitkumar. Kavyaparikrama.

(*b*) Metrics—20 marks

Mukhopadhyay, Amulyadhan. Bangala Chhander Mul-Sutra (latest edition, published by the Calcutta University).

For reference—

Sen, Prabodhchandra. Chhanda-Guru Rabindranath.
Majumdar, Mohitlal. Bangla Kavitar Chhanda.

Paper II

(*a*) Prose Text—75 marks

Trivedi, Ramendrasundar. Jijnasa (selected pieces).
Chattopadhyay, Bankimchandra. Chandrasekhar.
Tagore, Rabindranath. Swadesh.
Chattopadhyay, Saratchandra. Srikanta (Pratham Parba).

For reference—

Sen, Sukumar. Bangla Sahitye Gadya (Revised edition).

(*b*) Criticism—25 marks

For reference—

Mukhopadhyay, Asutosh. Jatiya Sahitya.
Tagore, Rabindranath. Sahitya.
Ray, Amrendranath (compiled by). Samalochana Sangraha (latest edition, published by the Calcutta University).
Gupta, Atulchandra. Kabya-Jijnasa.

Paper III

(*a*) Drama Texts—80 marks

Ghosh, Girischandra. Nala-Damayanti.
Ray, Dwijendralal. Shah Jahan.
Vidyabinod, Kshirodprasad. Pratap-Aditya.

For reference—

Bhattacharyya, Kshetranath. Natak-o-Nataker Abhinay.
Basu, Jogindranath. Michael Madhusudan Datter Jiban-Charit, Chapters 8 and 9.
Dasgupta, Hemendranath. The Indian Stage.
Ray, Amarendranath. Giris Natya-Sahityer Baisishtya (published by the Calcutta University).

(*b*) Rhetoric—20 marks

Book recommended—

Bidyanidhi, Lalmohan. Kavya-Nirnay (Alankar portion only).

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)

Paper IV

(*a*) Additional Poetry Texts—80 marks

Sen, Sukumar (edited by). Ruparam's Dharmamangal (Burdwan Sahitya Sabha).
Datta, Michael Madhusudan. Meghnadbadh. Cantos 6, 7 and 9.
Tagore, Rabindranath. Manasi.

For reference—

Dasgupta, Surendranath. Kavya Vichar.
Bandyopadhyay, Charu. Rabi-Rasmi.

(*b*) Unseens—20 marks

Paper V

(*a*) Additional Prose Texts—80 marks

Vidyasagar, Iswarchandra. Sakuntala.
Chattopadhyay, Bankimchandra. Bishabriksha.
Datta, Rameschandra. Jiban Sandhya.
Tagore, Rabindranath. Prachin Sahitya.

For reference—

Tagore, Rabindranath. Sahityer Dharma.
Sen, Sasankamohan. Banimandir (published by the Calcutta University).
Bandyopadhyay, Srikumar. Banga-Sahitye Upanyaser Dhara (latest edition, published by the Calcutta University).

(*b*) Unseens—20 marks

Paper VI

(*a*) Additional Drama Texts—80 marks

Ghosh, Girischandra. Pandab Gaurab.
Basu, Amritalal. Jajnaseni.
Tagore, Rabindranath. Raja-o-Rani.

For reference—

Same as in the Pass Course.

(*b*) Unseen—20 marks

9—1600P—VI

HINDI

(*Pass Course*)

Paper I

(*a*) Poetry Texts—80 marks

Tulsidas. Geetawali.
Mira ki Padavali, 1-50 Padas. Edited by Parasuram Chaturvedi.
Varma, Dhirendra and Varma, Ramkumar. Adhunik Hindi Kavya.
Braj Madhuri Sar (edited by Viyogi Hari)—
(*i*) Rasakhan (1-36 pieces).
(*ii*) Nanddas (all pieces).
(*iii*) Dev, Pieces 1-43 (except 1, 11, 14, 20, 21, 25, 26 and 28).
(*iv*) Bihari, Pieces 1-42.
Anandghan. Sujan Sagar.
Vidyapati. Vandana, Vasant, Prarthana and Nachari.

(*b*) Metrics—20 marks

Sukla, Ramchandra. Saras Pingal (Ram Narain Lall, Allahabad) or any other books of the same standard may be consulted.

Paper II

(*a*) Prose Texts—75 marks

Bajpayi, Nandadulare. Sahitya Sushama.
Premchand. Sevasadan (abridged).
Das, Rajkrishna. Sadhana.
Misra, Rao Raja Shyambihari. Pushya Mitra.

(*b*) Criticism—25 marks

Das, Shyam Sundar. Sahityalochana.

Paper III

(*a*) Drama Texts—80 marks

Raja Lakshman Sing. Sakuntala.
Jai Sanker Prasad. Ajat Satru (Bharati Bhander, Allahabad).
Kaviratna, Satyanarain. Uttar Ramcharitra.

(*b*) Rhetoric—20 marks

Kavyalankar (Hindi Pustak Agency, Calcutta).
Podder, Kanhaiya Lall. Sankshipta Alankar Manjari.

(*Honours Course*)

(In addition to the books prescribed for the Pass Course)

Paper IV

(*a*) Additional Poetry Texts—80 marks

Tulsidas. Vinaya Patrika (Indian Press, Allahabad). (Selected Padas only).
Surdas. Sur Sangraha (edited by Lala Bhagwan Din).
Kavita Kaumudi, Vol. I—
(*a*) Bhushan.
(*b*) Keshava.
(*c*) Lal Kavi.
Gupta, Maithili Saran. Dwapar.

For reference—

Anand Kumar. Hindi Kavitaka Vikas (Hindi Mandir, Allahabad).

(*b*) Unseens—20 marks

Paper V

(*a*) Additional Prose Texts—80 marks

Varma, Vrindaban Lall. Garh Kundar.
Shukla, Ramchandra. Triveni.
Dwivedi, Hazari Prasad. Hindi Sahitya ki Bhumika.
Sahay, Brajnandan. Saundaryopasak.

(*b*) Unseens—20 marks

Paper VI

(*a*) Additional Drama Texts—80 marks

Bharatendu Harischandra. Mudra Rakshasa.
Harischandra. Satya Harischandra.
Bhatta, Uday Shankar. Dahar (Motilal Banarsi Das, Lahore).
Misra, Bandhu. Netronmeelana.

(*b*) Unseens—20 marks

ASSAMESE

Paper I

(*a*) Drama Texts—75 marks

Sankardev. Rama Vijaya Nat (included in Angkiya Nat).
Boruah, Hemchandra. Kania-Kirtan.

Bezboruah, L. N. Belimar.
Barua, Chandradhar. Tilottama Sambhab.

(*b*) Rhetoric and Grammar—25 marks

Borah, Satyanath. Bahal Byakaran.
Deva Sarma, Senapati. Asomia Sahityar Saj.

Paper II

(*a*) Old Poetry Texts—50 marks

Shankardev. Rukuminiharan Kabya.
Dija Laxminath. Mahabharat. Santiparba, Verses 626 to 1600) (edited by D. Barkataki).
Madhava Kandali. Ramayan, Aranya and Kiskindha Kandas.

(*b*) Modern Poetry Texts—50 marks

Roy Chowdhury, Ambika Giri. Tumi.
Bhuyan, Suryyakumar. Barphukanar Geet.
Bezboruah, L. N. Kadamkali.
Gohainboruah, Padmanath. Phular Chaneki.
Chowdhury, Raghunath. Karbala.

Paper III

(*a*) Prose Texts, Old and Modern—80 marks

Old Prose Texts

Bhattadev. Kathagita (pp. 1-167) (edited by H. C. Goswami).
Purain Assam Buranjee (published by Kamrup Anusandhan Society).

Modern Prose Texts

Bezboruah, D. N. Kripaban Barbaruar Kohatar Topola.
Bardalai, Rajani Kanta. Mirijiori.
Ali, Maulvi Shakhait. Paramartha Darpan.
Borah, Satyanath. Kandrasava.
Kakati, Banikanta. Purani Asomia Sahitya.

(*b*) Translation from English into Assamese—20 marks

URDU

To be notified later.

History

(*Pass Course*)

Note.—A knowledge of Historical Geography and Map-drawing is required.

Books recommended to be used in studying the subject in accordance with the Syllabus :—

Paper I—Indian History

Smith. The Oxford History of India, Ancient and Mediaeval Periods (Clarendon Press, Oxford).
Roberts. History of British India (Clarendon Press, Oxford).
Sinha and Banerjee. History of India.
Green. An Atlas of Indian History (Macmillan & Co.).

Paper II—European History, 1648-1815

Sacret. Bourbon and Vasa (Clarendon Press, Oxford).
Guedalla, Philip. The Partition of Europe (Clarendon Press, Oxford).
Riker. A Short History of Modern Europe, Chapters II (last of the four topics), VI, VII.

Paper III—General History from 1815 to 1919 with special reference to Europe

Ketelbey. A History of Modern Times (Harrap & Co.)

The following book is recommended for reference :—

Grant and Temperley. Europe in the Nineteenth and the Twentieth Centuries.

N.B.—Students will be expected to consult " An Historica l Atlas of Modern Europe, 1789-1922," by Robertson and Bartholomew (Oxford University Press).

(*Honours Course*)

(In addition to the books recommended for the Pass Course)

N.B.—The subjects are to be studied with some reference to the Original sources.

Paper I

Dodwell, H. A Sketch of the History of India from 1858 to 1918.
Raychaudhuri, H. C. Political History of Ancient India (from the 6th Century B.C. to the Fall of the Guptas) (latest edition, published by the Calcutta University).

For reference—

Sarkar and Datta. Text-book of Modern Indian History.
Banerjee, R. D. Prehistoric, Ancient and Hindu India.
Mookerjee, R. K. Hindu Civilisation.
Prasad, Ishwari. A Short History of Muslim Rule in India.
Bal, U. N. Modern India, Vols. I-II.

Paper II

Wakeman, H. O. The Ascendancy of France.
Hassall, A. The Balance of Power.
Stephens, H. Morse. Revolutionary Europe.

For reference—

Fisher. A History of Europe (Book II, Chapters 20-29; Book III, Chapters 1-8) (Edward Arnold & Co.).
Schevill, Ferdinand. A History of Europe from the Reformation to the Present Day.

Paper III

Fueter, Edward (translated by Fay). World History, 1815-1920.
Hazen. Europe since 1815.
Lipson. Europe in the Nineteenth Century.

For reference—

Riker. A Short History of Modern Europe, Chapters XII, XIV, XV and XVIII.
Gooch. History of Europe, 1878-1919.

Paper IV—Indian History (Special Period)

One of the following two subjects :—

(*A*) *The Maurya Age*

Books recommended and Original sources indicated—

Bhandarkar. Asoka (including English translation of the inscriptions of Asoka) (latest edition, published by the Calcutta University).
McCrindle. Ancient India as described by Megasthenes and Arrian.

For reference—

Mookerjee, R. K. Asoka.
Hultzsch. Corpus Inscriptionum Indicarum, Vol. I.
Bhattacharyya, Sachchidananda. Select Asokan Epigraphs.

(*B*) *Akbar*

Book recommended—

Smith, V. A. Akbar the Great Moghul.

Original Sources indicated—

Fazl, Abdul Allami. The Ain-i-Akbari (translated by Bochmann and Jarrett), Volumes I and II.

For reference—

Raychaudhuri, M. L. Din-i-Ilahi (published by the Calcutta University).

Paper V

One of the following two subjects :—

(*A*) *Europe from the Accession of Charlemagne to the Fall of the Hohenstaufen*

Sources—

Laffan. Select Documents of European History, Vol. I (Methuen & Co.).

Books recommended—

Oman. The Dark Ages.
Bryce. The Holy Roman Empire, Chapters VII, XI-XIII.
Tout. The Empire and the Papacy.
Emerton, Ephraim. Mediaeval Europe, 814-1300.

(*B*) *Europe in the Age of the Reformation, 1494-1563*

Sources—

Robinson. Readings in European History, Vol. II (Chapters 23-27 and Chapter 28, Secs. 1-3 only).

Books recommended—

Johnson. Europe in the Sixteenth Century, Chapters I-VI.
Lindsay. History of the Reformation.

Paper VI

One of the following four subjects :—

(*A*) *Greek History—The Peloponnesian War, 433-404 B.C.*

Source—

Thucydides. History of the Peloponnesian War (Everyman's Library).

Books recommended—

The Cambridge Ancient History, Volume V.
Grote. History of Greece (edited by Mitchell and Caspari) —relevant chapters.

(*B*) *Roman History—History of Rome from the Beginning of the First Punic War to the End of the Second Punic War.*

Source—

Polybius, Books I-III, VI, VII, 1-9; VIII, 1-9, 26-37; IX, 3-11, 22-26; X, 1-20, 32-40; XI, 1-3, 20-33; XIV, 1-10; XV, 1-19 (Translation by Shuckburgh or W. R. Paton, Loeb Classical Library).

Books recommended—

Cambridge Ancient History, Volume VII, Chapters XXI, XXIV and XXV, Volume VIII, Chapters I-VI.

Mommsen. The History of Rome, Book III, Chapters I-VI.

(*C*) *History of Islam Outside India—Umayyadas in Spain 756-1037 A.D.*

Sources—

Al-Maqqari (English Translation).
Ibn-i-Khaldun.

Books recommended—

Dozy. Spanish Islam.
Ameer Ali. A Short History of the Saracens.

(*D*) *History of Hindu Colonial Expansion Outside India*

(*Special period—History of Hindu Expansion in Java, Cambodia and Champa, 150-1300 A.D.*)

Eliot. Hinduism and Buddhism, Volume III, Book VI.
Majumdar. Champa.
Majumdar. Suvarnadvipa, Part I (Books I, II, III—Chapters 1-4).
Chatterji. Indian Cultural Influence in Cambodia (published by the Calcutta University).
Chatterji and Chakravarti, N. P. India and Java (Part II only).

Indo-Islamic and World History

(*Pass Course*)

Note.—A knowledge of Historical Geography and Map-drawing is required.

Books recommended to be used in studying the subject in accordance with the Syllabus :—

Paper I—Ancient Indian History

Smith, V. A. The Oxford History of India (Hindu Period).
The Cambridge History of India, Vol. I, Chapters 4, 5, 6, 7, 21, 22, 23, 24 and 26.

Paper II—Outline of Islamic History

Muir, Sir William. The Caliphate: Rise, Decline and Fall.
Lane-Poole, S. Mediaeval India.

Paper III—A Selected Period of, or Movement in, World History

(*General History from 1815 to 1919 with special reference to Europe*)

Ketelbey. A History of Modern Times (Harrap & Co.).

For reference—

Grant and Temperley. Europe in the Nineteenth and the Twentieth Centuries.

N.B.—Students will be expected to consult "An Historical Atlas of Modern Europe, 1789-1922," by Robertson and Bartholomew (Oxford University Press).

(*Honours Course*)

N.B.—The subjects are to be studied with some reference to the Original Sources.

Paper I—Ancient Indian History

Smith, V. A. The Oxford History of India (Hindu Period).
The Cambridge History of India, Vol. I, Chapters 4, 5, 6, 7, 21, 22, 23, 24 and 26.
Banerjee, R. D. Prehistoric, Ancient and Hindu India.

Paper II—Outline of Islamic History

Muir, Sir William. The Caliphate: Rise, Decline and Fall.
Lane-Poole, S. Mediaeval India.
Lane-Poole, S. Turkey.
Hitti. History of the Arabs.

Paper III—A Selected Period of, or Movement in, World History

(*General History from 1815 to 1919 with special reference to Europe*)

Ketelbey. A History of Modern Times (Harrap & Co.).
Eduard Fueter (trans. Fay). World History, 1815-1920.
Hazen. Europe since 1815.

For reference—

Grant and Temperley. Europe in the Nineteenth and the Twentieth Centuries.

Riker. A Short History of Modern Europe, Chapters XII, XIV, XV, XVIII.

N.B.—Students will be expected to consult "An Historical Atlas of Modern Europe, 1789-1922," by Robertson and Bartholomew (Oxford University Press).

Paper IV—A Special Period of Ancient Indian History

(The Gupta Period, A.D. 320-cir. 550)

Banerjee, R. D. The Age of the Imperial Guptas.
Basak, R. G. History of North-Eastern India.
Raychaudhuri. Political History of Ancient India (chapters relating to the Guptas).

Original Source indicated—

Fleet. Gupta Inscriptions (Translations only).

Paper V—A Special Period of the History of Mediaeval India
(The Reign of Akbar)

Smith, V. A. Akbar the Great Moghul.

Original source indicated—

Fazl, Abul. The Ain-i-Akbari, Vols. I and II (translated by Blochmann and Jarret).

For reference—

Elliot and Dowson. History of India, Vols. V and VI.
Raychaudhuri, M. L. Din-i-Ilahi (published by the Calcutta University).

Paper VI—General History of the East (Modern)

Haris Kohn. A History of Nationalism in the East.
Vinacke, H. M. A History of the Far East in Modern Times.
Sykes, Sir Percy. A History of Persia, Vol. II, Chapter LXXIV to the end.
Jarman, T. L. Turkey (Modern States Series).

For reference—

The Cambridge Modern History, Vol. XII, Chapters XIV, XVII, XVIII, and XIX.
The Cambridge History of British Foreign Policy, Vol. III, Book V—Chapter III, Section I, Chapter IV, Section IV.; Book VI—Chapter VI, Section IV.

Original Source indicated—

The Lytton Report on Manchuria.

Islamic History and Culture

(Pass Course)

Paper I—History of Islam in India

Lane-Poole, S. Mediaeval India.
Edwardes and Garrett. Mughal Rule in India.

Paper II—Islamic Culture and Civilization Outside India

Bukhsh, S. Khuda. Contributions to the History of Islamic Civilization, Vols. I and II (published by the Calcutta University).
Bukhsh, S. Khuda. Studies—Indian and Islamic (Kegan Paul, 1927), Chapters XIV and XV.
McCabe, Joseph. The Splendour of Moorish Spain.
Bartold, V. V. Musalman Culture (translated by Shahid Suhrawardy) (published by the Calcutta University).

Paper III—A Selected Period of, or Movement in, World History

(General History from 1815 to 1919 with special reference to Europe)

Ketelbey. A History of Modern Times (Harrap & Co.).

For reference—

Grant and Temperley. Europe in the Nineteenth and the Twentieth Centuries.

N.B.—Students will be expected to consult "An Historical Atlas of Modern Europe, 1789-1922," by Robertson and Bartholomew (Oxford University Press).

(Honours Course)

N.B.—The subjects are to be studied with some reference to the Original Sources.

Paper I—History of Islam in India

Lane-Poole, S. Mediaeval India.
Edwardes and Garrett. Moghul Rule in India.
Prasad, Ishwari. A Short History of Muslim Rule in India.

Paper II—Islamic Culture and Civilization Outside India

Bukhsh, S. Khuda. Contributions to the History of Indian Civilization, Vols. I and II.
Bukhsh, S. Khuda. Studies—Indian and Islamic (Kegan Paul, 1927), Chapters XIV and XV.
McCabe, Joseph. The Splendour of Moorish Spain.
Bartold, V. V. Mussalman Culture (translated by Shahid Suhrawardy).

Levy, R. An Introduction to the Sociology of Islam, 2 Vols.

Arnold and Guillaume. The Legacy of Islam. (Only the essays on Geography and Commerce, Architecture, Literature, Law and Society, Science and Medicine, Astronomy and Mathematics need be studied.)

Paper III—A Selected Period of, or Movement in, World History

(General History from 1815 to 1919 with special reference to Europe)

Ketelbey. A History of Modern Times (Harrap & Co.).
Eduard Fueter (trans. Fay). World History, 1815-1920.
Hazen. Europe since 1815.

For reference—

Grant and Temperley. Europe in the Nineteenth and the Twentieth Centuries.
Riker. A Short History of Modern Europe, Chapters XII, XIV, XV, XVIII.
N.B.—Students will be expected to consult "An Historical Atlas of Modern Europe, 1789-1922," by Robertson and Bartholomew (Oxford University Press).

Paper IV—A Special Period of the History of Islam Outside India

(Umayyads in Spain—A.D. 756-1031)

Sources—

Al-Maqqari (English Translation).
Ibn-i-Khaldun.

Books recommended—

Dozy. Spanish Islam.
Ameer Ali. A Short History of the Saracens.

Paper V—A Special Period of the History of Islamic Culture and Civilization Outside India

(The Abbasid Period—A.D. 750-1258)

Hell, Joseph. Arab Civilization, Chapter V.
Margoliouth, D. S. Arabic Historians, Lectures V-VIII. (Published by the Calcutta University.)
Browne. Literary History of Persia, Vol. I, Books III and IV.

For reference—

Le Strange, G. Baghdad during the Abbasid Caliphate.

Paper VI—Special Studies in Islamic and Hindu Culture in India

Alberuni's India (Sachau) (omitting the Mathematical and Philosophical details).
Eliot, Sir Charles. Hinduism and Buddhism, Vol. VIII, Chapter LVIII (Mahomedanism in India).
Dewick and Titus. Indian Islam, Chapter VIII (Islam in its Hindu Environment).
Sen, D. C. History of Bengali Language and Literature (1911) (published by the Calcutta University), pages 196ff (translation of the Mahabharata), pages 622ff (Syed Alaol).
Brown, Percy. Indian Painting.
Grousset, Rene. The Civilization of the East, Vol. II (India).
Carpenter, J. Estlin. Theism in Mediaeval India, Lecture VIII (Hinduism and Islam).
Penzer. The Ocean of Story, Vol. V (Foreword by E. D. Ross and Appendix I).

Ancient Indian and World History

(Pass Course)

Paper I—Ancient Indian History

Smith, V. A. The Oxford History of India (Hindu Period).
The Cambridge History of India, Vol. I, Chapters 4-7, 21-24 and 26.

Paper II—Social, Political and Economic Institutions of Ancient India

The Cambridge History of India, Vol. I, Chapters IV, V, VIII-XII, XVI, XIX.
Ghoshal, U. N. Hindu Revenue System (Published by the Calcutta University).
Raychaudhuri. Political History of Ancient India (portions relating to Maurya, Scythian and Gupta Administration).

Paper III—A Selected Period of, or Movement in, World History

(General History from 1815 to 1919 with special reference to Europe)

Ketelbey. A History of Modern Times (Harrap & Co.)
For reference—
Grant and Temperley. Europe in the Nineteenth and the Twentieth Centuries.

N.B.—Students will be expected to consult "An Historical Atlas of Modern Europe, 1789-1922" by Robertson and Bartholomew (Oxford University Press).

(*Honours Course*)

N.B.—The subjects are to be studied with some reference to Original sources.

Paper I—Ancient Indian History

Smith, V. A. The Oxford History of India (Hindu Period)
The Cambridge History of India, Vol. I, Chapters 4-7, 21-24 and 26.
Banerjee, R. D. Prehistoric, Ancient and Hindu India.
Mookerjee, R. K. Hindu Civilization.

Paper II—Social, Political and Economic Institutions of Ancient India

The Cambridge History of India, Vol. I, Chapters IV, V, VIII-XII, XVI, XIX.

Ghoshal, U. N. Hindu Revenue System.

Raychaudhuri. Political History of Ancient India (portions relating to Maurya, Scythian and Gupta Administration).

Fick. The Social Organisation in North-East India (translated by S. K. Maitra) (published by the Calcutta University.)

Hopkins. The Social and Military Position of the Ruling Caste in Ancient India.

For reference—

Jayaswal. Hindu Polity.

Paper III—A Selected period of, or Movement in, World History

(*General History from 1815 to 1919 with special reference to Europe*)

Ketelbey. A History of Modern Times (Harrap & Co.).
Feuter, Edward (trans. Fay). World History, 1815-1920.
Hazen. Europe since 1815.

For reference—

Grant and Temperley. Europe in the Nineteenth and the Twentieth Centuries.
Riker. A Short History of Modern Europe, Chapters XII, XIV, XV, XVIII.

N.B.—Students will be expected to consult "An Historical Atlas of Modern Europe, 1789-1922" by Robertson and Bartholomew (Oxford University Press).

Paper IV—A Special Period of Ancient Indian History

(*The Gupta Period—A.D. 320-cir. 550*)

Banerjee, R. D. The Age of the Imperial Guptas.
Basak, R. G. History of North-Eastern India.
Raychaudhuri. Political History of Ancient India (chapters relating to the Guptas).

Original Sources indicated—

Fleet. Gupta Inscriptions (Translation only).
Sircar, D. C. Select Inscriptions bearing on Indian History and Civilisation (Calcutta University Publication).

Paper V—History of Bengal and Kamrupa till the 13th Century A.D.

History of Bengal (published by the Dacca University).
Monahan. The Early History of Bengal, pages 1-19.
Gait. A History of Assam.
Barua, K. L. Early History of Kamarupa.

For reference—

Banerji, R. D. Banglar Itihas.
Chanda, R. P. Gaudarajamala.
Sen, B. C. Some Historical Aspects of the Inscriptions of Bengal (Calcutta University Publication).

Original sources indicated—

Maitra, A. K. Gaudalekhamala.
Majumdar, N. G. Inscriptions of Bengal.
Bhattacharyya, P. Kamarupasasanavali.

Paper VI

One of the following Special subjects—

(*a*) *History of Hindu Colonial and Cultural Expansion*

Eliot, Sir Charles. Hinduism and Buddhism, Vol. III, Book VI.
Majumdar, R. C. Suvarnadvipa, Vols. I-II.
Majumdar, R. C. Champa.
Ray, Niharranjan. Brahmanical Gods in Burma (published by the Calcutta University.)

(*b*) *Contact between Hindu Culture and Islam*

Alberuni's India (Sachau) (omitting the Mathematical and Philosophical details).
Macauliffe. The Sikh Religion, Vol. VI (portions relating to Kabir and Sheikh Farid).

Mohsin Fani. Dabistan, Vol. II (translated by Troyer, and Shea), pages 186ff (Kabir).

Eliot, Sir Charles. Hinduism and Buddhism, Vol. III Chapter LVIII (Mahomedanism in India).

Dewick and Titus. Indian Islam, Chapter VIII (Islam in its Hindu Environment).

Sen, D. C. History of Bengali Language and Literature (1911), pages 196ff (translations of the Mahabharata), pages 622ff (Syed Alaol).

Brown, Percy. Indian Painting.

Grousset, Rene. The Civilization of the East, Vol. II (India).

Carpenter, J. Estlin. Theism in Mediaeval India, Lecture VIII (Hindusim and Islam).

Indian Studies in Honour of C. R. Lanman, pages 217ff (Hindu Arabic Numerals).

Bartold, V. V. Musalman Culture, pages 47ff (Indian Influence).

Penzer. Ocean of Story, Vol. V, (Foreword by E. D. Ross and Appendix I).

(c) *Prehistoric Culture of the Indus Valley and Connected Civilization of the Ancient World*

Mackay. Indus Civilization.

Goswami. Pragaitihasik Mohenjo-Daro (published by the Calcutta University).

Carleton, Patrick. Buried Empires.

The Cambridge Ancient History, Vol. I, Chapter II.

For reference—

Marshall. Mohenjo-Daro and the Indus Civilization.

Vats, M. S. Exacavations at Harappa.

Political Economy and Political Philosophy

Books recommended to be used in accordance with the prescribed Syllabus. Latest editions only are to be used.

(*Pass Course*)

Paper I

Fairchild, Furnisa and Buck. Economics.

Marshall. Economics of Industry.

Paper II

Gilchrist. Principles of Political Science.

Lahiri and Banerjee. New Constitution of India.

Or

Joshi. New Constitution of India.

Paper III

Banerjea, P. N. Study of Indian Economics (latest edition).

Huque, Azizul. The Man behind the Plough.

(*Honours Course*)

(In addition to the books recommended for the Pass Course)

Paper I

Taussig. Principles of Economics (latest edition).

Henderson. Supply and Demand.

Paper II

Laski. Introduction to Politics.

Burns, Delisle. Political Ideals.

Lloyd. Democracy and its Rivals.

Garner. Political Science and Government.

Paper III

Jathar and Beri. Indian Economics, Vols. I and II (latest edition).

Panandikar. Banking in India.

Paper IV

Dalton. Principles of Public Finance.

Crowther. An Outline of Money (Nelson & Co.).

Withers, Hartley. The Meaning of Money.

Paper V

Aristotle. Politics.

Mill. Considerations on Representative Government.

Paper VI

Essay

The following books are recommended for reference :—

Marshall. Principles of Economics.

Taussig. International Trade.

Pigou, A. C. Socialism *vs.* Capitalism.

Robertson. Control of Industry.

Jennings. Cabinet Government.

Robinson, Joan. Introduction to the Theory of Employment.

9—1600P—VI

Hearnshaw. Development of Political Ideas.
Laski. Grammar of Politics.
Ray, N. C. The Constitutional System of India (published by the Calcutta University).
Joad. Modern Political Theory.
Benham. Economics.
Brown. English Political Theory.
Keith. Constitutional History of India.
Mukherjee, R. K. Economic Problems of India, Vol. I.
Coulborn, W. A. L. An Introduction to Money.
Visvesvaraya, Sir M. Planned Economy for India.
Sen, K. N. Economic Reconstruction of India (published by the Calcutta University).
Bhattacharyya, K. K. Indian Constitution.
Mukherjee, R. K. Food Planning for Four Hundred Millions.
Montagu-Chelmsford. Report on the Indian Constitutional Reform.
Report of the Royal Commission on Agriculture.
Report of the Indian Fiscal Commission.
Report of the Indian Industrial Commission.
Report of the Indian Taxation Enquiry Committee.
Report of the Simon Commission, Vols. I and II.
Report of the Indian Central Banking Enquiry Committee.
Macmillan Committee Report on Finance and Industry.
Government of India Act, 1935.
Report of the Royal Commission on Labour in India.
Report of the Herschell Committee, Fowler Committee, Chamberlain Commission, Babington-Smith Committee and Hilton-Young Commission (published in one volume by the Government of India).
Report of the Joint Parliamentary Committee, 1933.
Gregory. Report on Foodgrains Policy, 1943.
Woodhead. Report of the Famine Enquiry Commission.
Jayaswal. Hindu Polity.

Mental and Moral Philosophy

The subject is to be studied in accordance with the Syllabus

(Pass Course)

Paper I—Psychology

Books recommended—

Angell. Psychology.
Mellone and Drummond. Elements of Psychology.

Books for Supplementary Reading—
Datta, S. C. Psychology for Beginners.
Sen, S. C. Text-book of Psychology.

Paper II—A. Ethics

Books recommended—

Mackenzie. Manual of Ethics.
Muirhead. Elements of Ethics.

Books for Supplementary Reading—

Welton. Groundwork of Ethics.
Chatterjee, P. B. Principles of Ethics.
Mitra, A. C. Elements of Morals.

B. Indian Philosophy

General Introduction and Sankhya and Yoga System.

Book recommended—

Chatterjee and Datta. Introduction to Indian Philosophy (latest edition, published by the Calcutta University).

Or

B. Islamic Philosophy

Books recommended—

O'Leary. Arabic Thought and its Place in History (Kegan Paul, Trench Trubner & Co., Ltd.).
De Boer. History of Philosophy in Islam (Luzac & Co.).

Paper III—General Philosophy

Books recommended—

Creighton and Smart. Introductory Logic, Part III.
Cunningham. Problems of Philosophy.
Stephen. Problems of Metaphysics.

Books for Supplementary Reading—

Patrick. Introduction to Philosophy.
Bhattacharyya, H. M. Principles of Philosophy.
Chatterjee, P. B. Outlines of General Philosophy.

(Honours Course)

(In addition to the books prescribed for the Pass Course).

Paper I—Psychology

Stout. A Manual of Psychology.

Paper II—Ethics

Seth. A Study of Ethical Principles.

Paper III—General Philosophy

B. Russell. The Problems of Philosophy.

Paper IV—Philosophy of Religion

Books recommended—

Caird, J. Introduction to the Philosophy of Religion.
James Martineau. Study of Religion, Vols. I and II.

Books for Supplementary Reading—

Leube. Psychological Origin and nature of Religion.
Waterhouse. Philosophical Approach to Religion.
Pringle Pattison. Idea of God.

Paper V—History of Philosophy (General)

Books recommended—

Thilly. History of Philosophy.
Schwegler. History of Philosophy.

Book for Supplementary Reading—

Rogers. Students' History of Philosophy.

History of Philosophy (Special Text)

Hume. An Enquiry into Human Understanding.

Paper VI—A. Indian Philosophy

General Introduction and Sankhya, Yoga and Vedanta Systems.

Book recommended—

Chatterjee and Datta. Introduction to Indian Philosophy (latest edition, published by the Calcutta University).

Or

A. Islamic Philosophy

Books recommended—

O'Leary. Arabic Thought and its Place in History.
Macdonald. Muslim Theology, Part III.
De Boer. History of Philosophy in Islam (Luzac & Co.).

B. Essay

Recommended and Supplementary books for Pass and Honours subjects should be studied.

Mathematics

No text-books are prescribed. The subject is to be taught in accordance with the Syllabus prescribed in the Regulations.

The following books are recommended :—

(*Pass Course*)

(1) Higher Plane Trigonometry—

Todhunter. Plane Trigonometry. Edited by Hogg.
Loney. Plane Trigonometry.
Das, B. C. and Mukherjee, B. N. Higher Trigonometry.

(2) Plane Analytical Geometry—

Smith, C. Elementary Treatise on Conic Sections.
Loney. Elements of Co-ordinate Geometry.
Ray, Upendranath. Analytical Conics.
Datta, Harendranath. Analytical Conics.

(3) Differential Calculus—

Prasad, Ganesh. Differential Calculus (excluding Chapter I and Appendices).
Lamb. Infinitesimal Calculus.
Mitra, S. K. and Datta, G. K. Text-book of the Differential Calculus.

(4) Integral Calculus and Differential Equations—

Edwards. Integral Calculus for Beginners.
Prasad, Ganesh. Integral Calculus.
Das, B. C. and Mukherjee, B. N. Integral Calculus.

(5) Hydrostatics—

Sen, D. K. Hydrostatics.
Loney. Elements of Hydrostatics.

(6) Astronomy—

Mallik, D. N. Elements of Astronomy.
Parker. Astronomy.
Students are recommended to read Tancock's "Descriptive Astronomy" as an introduction to the subject and to use "Stars in the Northern Tropics," by T. Bhattacharyya.

(*Honours Course*)

(1) Higher Algebra—

Hall and Knight. Higher Algebra.
Smith, C. Treatise on Algebra.

(2) Elementary Theory of Equations—

Biswas, Raicharan. Theory of Equations and Complex Variables.
Burnside and Panton. Theory of Equations, Vol. I.

(3) Higher Plane Trigonometry—

Todhunter. Plane Trigonometry. Edited by Hogg.
Hobson. Treatise on Trigonometry, Chapters XII and XIII.
Das, B. C. and Mukherjee, B. N. Higher Trigonometry.

(4) Plane Analytical Geometry—

Smith, C. Elementary Treatise on Conic Sections.
Salmon. Conic Sections.
Askwith. Plane Co-ordinate Geometry.
Ray, Upendranath. Analytical Conics.

(5) Elementary Solid Geometry—

Smith, C. Elementary Treatise on Solid Geometry.
Bell. Analytical Geometry of Three Dimensions.

(6) Elementary Principles of Vector and Vector Analysis—
Weatherburn. Elementary Vector Analysis.

(7) Differential Calculus—

Edwards. Treatise on Differential Calculus.
Williamson. Differential Calculus.
Prasad, Ganesh. Differential Calculus.
Mitra, S. K. and Datta, G. K. Text-book of the Differential Calculus.

(8) Integral Calculus and Differential Equations—

Williamson. Integral Calculus.
Murray. Introductory Course in Differential Equations.

(9) Statics—

Minchin. Statics, Vol. I.
Loney. Statics.
Lamb. Statics (including Hydrostatics).

(10) Dynamics of a Particle—
Loney. Dynamics of a Particle.
Ramsay. Dynamics of a Particle.

(11) Hydrostatics—
Sen, D. K. Hydrostatics.
Greaves. Hydrostatics.
Lamb. Statics (including Hydrostatics).

(12) Astronomy—
Barlow and Bryan. Astronomy.
Students are recommended to read Tancock's "Descriptive Astronomy" as an introduction to the subject and to use "Stars in the Northern Tropics," by T. Bhattacharyya.

Statistics

The subject is to be studied in accodrance with the prescribed Syllabus. The following books are recommended for consultation :—

(*Pass Course*)

Arkin, H. and Colton, R. R. Statistical Methods.
Baten, W. D. Elementary Mathematical Statistics.
Davies, G. R. and Yoder, D. Business Statistics.
Dawson, Shepherd. An Introduction to the Computation of Statistics.
Jones, D. C. A First Course in Statistics.
Kenney, J. F. Mathematics of Statistics, Part I.
Kramer, E. E. A First Course in Educational Statistics.
Paterson, D. D. Statistical Technique in Agricultural Research.
Pearson, E. S. Application of Statistical Methods to Industrial Standardisation and Quality Control.
Thomas, P. J. and Sastri, N. S. R. Indian Agricultural Statistics.
Wishart, J. and Sandars, H. G. Principles and Practice of Field Experimentation.
Wood and Russell. Vital Statistics.
Yule, G. U. and Kendall, M. G. An Introduction to the Theory of Statistics.

(*Honours Course*)

Davis, H. T. and Nelson, W. F. C. Elements of Statistics
Freeman, H. A. Industrial Statistics.
Garrett, H. E. Statistics in Psychology and Education.
Goulden, C. H. Methods of Statistical Analysis.
Kenny, J. F. Mathematics of Statistics, Parts I and II.
Mills, F. C. Statistical Methods applied to Economics and Business.
Pearl, Raymond. Introduction to Medical Biometry and Statistics.
Rietz, H. L. (edited by). Handbook of Mathematical Statistics.
Tippett, L. H. C. The Methods of Statistics.
Yule, G. U. and Kendall, M. G. An Introduction to the Theory of Statistics.

The following Tables will be required for the Practical in both Pass and Honours Course :—

Barlow's Tables of Squares, Cubes, etc.
Fisher, R. A. and Yates, F. Statistical Tables for Biological, Medical and Agricultural Research.

Mathematical Tables issued by the Statistical Publishing Society, Presidency College, Calcutta.

Pearson, Karl. Tables for Statisticians and Biometricians, Part I.

The following Statistical Journal is recommended to college libraries concerned for information on contents of important Indian Statistical publications, Technique of Sampling Surveys and many other Theoretical and Applied topics :—

Sankhya, the Indian Journal of Statistics, edited by P. C. Mahalanobis, Presidency College, Calcutta, Volume I to current volume.

Physics

Books recommended to be used by students in studying the subject in accordance with the Syllabus (latest editions only are to be used) :—

(*Pass Course*)

Grimshel. Text-book of Physics, edited by R. Tomascheck and translated by L. A. Woodward and W. N. Deans. The book is published in the following five volumes :—

Vol. I—Mechanics. Vol. II—Heat and Sound. Vol. III—Electricity and Magnetism. Vol. IV—Optics. Vol. V—Physics of the Atom.

Mandal, T. A Text-book of General Physics.
Mandal, T. A Text-book of Sound.
Saha and Srivastava. A Text-book of Heat for Junior Students.
Barton. A Text-book of Heat.
Hadley. Electricity and Magnetism.
Edser. Light.
Watson. A Text-book of Physics.
Allen and Moore. A Text-book of Practical Physics.
Datta, S. A Text-book of Practical Physics.

(*Honours Course*)

(In addition to the books recommended for the Pass Course)

Edser. General Physics.
Newman and Searle. General Physics.
Barton. Sound.
Wood, A. B. Text-book of Sound.
Saha and Srivastava. A Treatise on Heat.
Roberts. Text-book of Heat and Thermodynamics.
Hoare. Thermodynamics.
Fermi. Thermodynamics.
Houston. Light.
Wood. Physical Optics.
Starling, S. C. Electricity and Magnetism.
Thomson, J. J. Elements of Electricity and Magnetism.
Pohl. Physical Principles of Electricity and Magnetism.
Hutchinson. Electricity and Magnetism, 2 Volumes.
Castelfranchi. Atomic Physics.
Newman. Recent Advances in Non-Atomic Physics.
Ghosh, R. N. and Rai R. N. A Text-book of Sound.
Worsnop and Flint. Practical Physics.
Strong and Others. Procedures in Experimental Physics (1st edition).
Strong and Others. Modern Physical Laboratory Practice (2nd edition).
Tolansky, S. Introduction to Atomic Physics (Longmans, Green & Co.).

Chemistry

Books recommended to be used by students in studying the subject in accordance with the Syllabus. (Latest edition only are to be used) :—

(*Pass Course*)

Phylbrick and Holmyard. Inorganic Chemistry.
Lowry and Sugden. Class-book of Physical Chemistry.
Millard. Physical Chemistry.
Mollow Perkin, E. Qualitative Chemical Analysis (Organic and Inorganic).
Partington. Inorganic Chemistry.
Perkin and Kipping. Organic Chemistry, Parts I and II.
Taylor, Sherwood. Inorganic and Theoretical Chemistry.
Taylor, Sherwood. Organic Chemistry.
Palit, Santiranjan. Elementary Physical Chemistry.
Kundu, P. N. Outlines of Physical Chemistry.
Niyogi, P. C., Mallik, K. P. and Dhar, N. L. Practical Chemistry for B.Sc. Students.
Vogel. Qualitative Analysis, 1941; Quantitative Analysis, 1939 (Longmans, Green & Co.).

(*Honours Course*)

(In addition to the books recommended for the Pass Course)

Bernthsen (revised by Sudborough). A Text-book of Organic Chemistry (edition of 1941).
Bjerrum. Inorganic Chemistry (translated by R. P. Bill) (Heinemann, Ltd., Lond.).
Lowry. Inorganic Chemistry, 1931.
Mee. Physical Chemistry.

Partington and Tweedy. Calculations in Physical Chemistry (Blackie and Sons, Ltd.).

Perkin and Kipping. Organic Chemistry, Part III.

Riesenfeld and Ray. Manual of Practical Inorganic Chemistry (translated by P. Ray).

Taylor and Taylor. Elementary Physical Chemistry (Third edition).

Knox. Physico Chemical Calculations.

The following books are recommended for reference only. Only the portions covered by the Syllabus are to be read :—

Bronsted. Physical Chemistry (Heinemann, Ltd., Lond.).

F. Ephraim. Text-book of Inorganic Chemistry (translated by P. C. L. Thorner, latest edition).

Schmidt. Organic Chemistry (translated by Rule).

Scott, W. V. Standard Methods of Chemical Analysis in 2 Vols. (D. Van Nostraud Co., 1939.)

Treadwell and Hall. Vol. I—Qualitative Analysis; Vol. II—Quantitative Analysis (Revised by Hall). Latest Edition.

Physiology

Books recommended to be used in studying the subject in accordance with the Syllabus (latest editions only are to be used) :—

(*Pass Course*)

McDowall. Halliburton's Handbook of Physiology.

Winton and Bayliss. Human Physiology.

Pal and Chakravarti. Handbook of Modern Physiology.

Practical

Schafer. Essentials of Histology (edited by Charleton).

Halliburton. Essentials of Chemical Physiology (edited by Hewitt and Robson).

Schafer. Experimental Physiology (edited by Bain).

Cole. Practical Physiological Chemistry.

(*Honours Course*)

(In addition to the books recommended for the Pass Course)

Howell. Text-book of Human Physiology.

Starling (edited by Evans). Principles of Human Physiology.

Books recommended for consultation—

Newton. Evan's Recent Advances in Physiology (latest edition).

MacLeod (edited by P. Bard). Physiology in Modern Medicine (latest edition).

Cameron. Text-book of Biochemistry.

Thorpe. Biochemistry for Medical Students.

Samson Wright. Applied Physiology.

Practical

The same as for the Pass Course, with the addition of Smith and Visscher's Experimental Physiology.

Botany

Books recommended to be used by students in studying the subject in accordance with the Syllabus (latest editions only are to be used) :—

(*Pass Course*)

Bose, G. C. A Manual of Indian Botany (1920).

Coulter, J. M., Barness, C. R. and Cowles, H. C. Text-book of Botany, Vol. I.

Strasburger, E., and Others. Text-book of Botany (English translation).

Maximov, N. A. A Text-book of Plant Physiology (1938).

Priestly, I. H. and Lorna L. Scott. An Introduction to Botany (1938).

For reference—

Smith, G. M. Cryptogamic Botany, I (1938).

Eames, A. T. and MacDaniels, L. N. Introduction of Plant Anatomy (1925).

Rendle, A. B. The Classification of Flowering Plants, Vol. I (1930) and Vol. II (1938).

Practical

Cavers, F. Practical Botany (1928).

Banerji, S. C. Analytical Key to Natural Orders (published by the Calcutta University).

Prain, D. Bengal Plants, 2 Vols.

(*Honours Course*)

(In addition to the books recommended for the Pass Course)

Theoretical

Smith, G. M. Cryptogamic Botany, I-II (1938).

Rendle, A. B. Classification of flowering plants, Vol. I (1930), Vol. II (1938).

Chamberlain, C. J. Gymnosperms: Structure and Evolution (1934).

Walton. Introduction to the Study of Fossil Plants (1940).

Leach, W. Ecology (1933).

Ford, E. B. Mendelism and Evolution (Methuen & Co., Ltd.), 1934.
Maximov. A Text-book of Plant Physiology (1938).
Eames and MacDaniels. Introduction of Plant Anatomy (1925).
For reference—
Weaver and Clements. Plant Ecology (1938).

Practical

Hutchinson, J. Families of Flowering Plants, I—Dicotyledons (1926), II—Monocotyledons (1934).
Hitchcock, A. S. Descriptive Systematic Botany.
Cavers, F. Practical Botany (1928).
Chamberlain, C. J. Methods in Plant Histology (1932).
Loomis, W. E. and Shull, C. A. Methods in Plant Physiology (1937).
Prain, D. Bengal Plants, Vols. I and II (1905).
Hooker, J. D. Flora of British India, Vols. I-VII (1875-97).

Zoology

Books recommended to be used in studying the subject in accordance with the Syllabus (latest edition only are to be used):—

(*Pass Course*)

Arthur Thomson. Outlines of Zoology (latest edition).
Shipley and MacBride. Zoology.
Bourne. Comparative Anatomy of Animals.
Dendy. Outlines of Evolutionary Biology.
Doncaster. An Introduction to the Study of Cytology.
Kellicot. Outlines of Chordate Development.

Practical

Marshall. The Frog.
Marshall and Hurst. Junior Course of Practical Zoology.

(*Honours Course*)

(In addition to the books recommended for the Pass Course)
Parkar and Haswel. Text-books of Zoology (latest edition).
Lull. Organic Evolution.
Walter. Genetics.

Practical

The same as for the Pass Course.
Recommended for reference—
The Cambridge Natural History.
Ray Lankester. A Treatise on Zoology.
Sedgwick. Students' Text-books of Zoology.

Psychology

Books recommended to be used in studying the subject in accordance with the Syllabus (latest editions only are to be used):—

(*Pass Course*)

Paper I—General Psychology

(1) Titchener. Text-book of Psychology (Chapters on Introduction, Sensations, Affection, Attention, Action and Emotion).
(2) Woodworth. Psychology—A study of mental life. (1940 Edition.) Chapters II to V, VIII to X, XIII, XVI to XVIII. (The individual in his environment. The individual differences in Ability, Intelligence, Personality. The Nervous system, Learning, Memory, Observation, Thinking, Imagination and Personal application.)

Paper II—Genetic and Abnormal Psychology

(1) Holmes. Evolution of Animal Intelligence.
(2) Kirkpatrick. Fundamentals of Child Study (1938 Edition), Chapters I to IX, XI and XV.
(3) Tansley. New Psychology.

Paper III—Proctical

Titchener. Experimental Psychology—Students' Manual Volume I, Part I.
Recommended for preparatory reading—
Sinha and Bose. Elements of General Psychology.
Bridges. Psychology, Normal and Abnormal.
People's Book Series—(*a*) Heredity, (*b*) Evolution.

(*Honours Course*)

(In addition to the books recommended for the Pass Course)

Paper I—General Psychology

Myers. Text-book of Experimental Psychology, Part I, Chapters I, IX, X, XI, XIV, XV, XVII and XVIII.

Paper II—Genetic and Abnormal Psychology

(1) Murphy. Outlines of Abnormal Psychology (Latest Edition).
(2) Deb, A. K. A Handbook of Psychological Medicine.
(3) Curti. Child Psychology (omitting chapters on Meaning and Personality).
(4) Alvedes. Psychology of Animals (omitting chapters on Introduction, Association and Human Society from Biological Standpoint).

Paper III—Social Psychology and History of Psychology

(1) Wundt. Elements of Folk Psychology, Chapter I.
(2) Ginsberg. The Psychology of Society (omitting Chapters III, V, VI, XI).
(3) Pillsbury. History of Psychology.
(4) McDougall. Introduction to Social Psychology. Chapters I, II, V and VIII.

Paper IV—Educational and Industrial Psychology

(1) Pintner. Educational Psychology.
(2) Welch and Miles. Industrial Psychology in Practice.

For Preparatory Reading—

Myers. Industrial Psychology (Home University Library)

Papers V and VI—Practical

Myers. Text-book of Experimental Psychology, Parts I-II

Geography

Books recommended to be used in accordance with the Syllabus (latest editions only are to be used) :—

(*Pass Course*)

Paper I—Regional Geography

(*a*) Asia with fuller treatment of India :—

Stamp, L. D. Asia (Methuen & Co.—Fourth Edition), Part I—Chapters I to VII, Part II—Chapter IV.

(*b*) Europe and North America :—

Preece, D. M. and Wood, H. R. B. Modern Geography: Book III—Europe (University Tutorial Press, London, 1939).

Lane, E. V. North America (George G. Harrap), subject to its being available in India.

Paper II—Principles of Human and Physical Geography

Lake, Philip. Physical Geography (Cambridge University Press—Latest edition).

Huntington, E. Principles of Human Geography (John Wiley & Sons—Fifth edition), Chapters 1, 2, 10, 11, 12.

Paper III—Practical

Bygott, J. Map Work and Practical Geography (University Tutorial Press—Second Edition, 1938).

Topographical maps of India are to be studied.

Note.—Students are expected to attend lectures on topics included in the syllabus, but not dealt with in the above recommended books.

(*Honours Course*)

Papers I and II—General Regional Geography

Paper I

(*a*) India and the Monsoon Lands of Asia :—

Stamp, L. D. Asia (Methuen & Co.—Fourth edition, 1939). The following chapters, in addition to chapters prescribed for the Pass Course :—

Part II, Chapters V-VII (excluding the East Indies and the Philippines), and Chapter X.

Lyde, L. W. The Continent of Asia (Macmillan & Co., Ltd.). The following chapters :—Chapters XXII to XXXVIII.

(*b*) Western Asia with special reference to Anatolia :

Lyde. The Continent of Asia. The following chapters only :—Chapters XVI to XXI.

Stamp, L. D. Asia. The following chapters :—(Part II, Chapters I to III).

Chatterjee, S. P. Turkey and her Problems (A Geographical Study, Calcutta Geographical Soc. Pub. No. 21940).

Paper II

(*a*) Europe with a fuller treatment of the British Isles :—

Shackleton, M. R. Europe (Longmans, 1939).

A. Demangeon (translated by E. Laborde). The British Isles (William Heinemann, Ltd.).

(*b*) North America with special reference to the United States :—

Jones, L. Rodwell and Bryan, P. W. North America (Methuen & Co., 1938), chapters on the U. S. A.

Paper III—Principles of Physical and Human Geography

Wooldridge, S. W. and Morgan, R. S. Physical Basis of Geography (Longmans, 1939).

Huntington, E. Principles of Human Geography. (In addition to the chapters prescribed in the Pass Course, all the chapters of Parts 7 and 8.)

Paper IV—Special Topics

(*a*) Climatology :—

Miller, A. Climatology (Methuen, 1938).

Kendrew, W. G. Climate (Clarendon Press, Oxford—Second Edition, 1938).

(*b*) Economic Geography :—

Chisholm's Handbook of Commercial Geography (13th Edition—Longmans, Green & Co.), by L. D. Stamp, pages 77-289 and pages 573-592.

(*c*) Cartography :—

Reiszi, E. General Cartography (McGraw Hill Book Co., 1938).

(*d*) River Geography :—

Salisbury, R. D. Physiography, Chapters III and IV

Burrard and Hayden. Geography and Geology of the Himalayas, Part 3.

Majumdar, S. C. Rivers of the Bengal Delta.

Strickland, C. Deltaic Formation (Longmans, Green & Co., Ltd., 1940).

(*e*) Political Geography :—

Huntingdom and Cushing. Principles of Human Geography (1940), chapters on Political Geography, Pages 511 to 564.

Semple, E. C. Influence of Geographic Environment (1930), Chapters III, VI and VII.

Albert Demangeon. British Empire.

For reference—

Bowman, J. The New World.

Fawcett, C. B. British Empire (University of London Press).

Papers V and VI—Practical

Hinks, Arthur R. Maps and Survey (Cambridge University Press—Third Edition, 1938).

Dwerryhouse, A. R. Geological and Topographical Maps —Their Interpretation and Use (Edward Arnold & Co.).

Topographical maps of India and maps of the International series of typical regions of the World are to be studied.

Note.—Students are expected to attend lectures on topics included in the syllabus, but not dealt with in the above recommended books.

Geology

Books recommended to be used in studying the subject in accordance with the Syllabus (Latest editions only are to be used) :—

(*Pass Course*)

Longwell, Knopf and Flint. A Text-book of Geology, Part I.

Dana-Ford. A Text-book of Mineralogy.

Hatch and Wells. Text-books of Petrology, Igneous Rocks.

Woods. Invertebrate Palaeontology (New Edition).

Morley Davies. Introduction to Palaeontology.

Wadia. Geology of India.

Smith. Minerals and the Microscope.

Dasgupta. Determinative Mineralogy.

Platt and Challinor. Simple Geological Structures.

Platt. Geological Maps.

(*Honours Course*)

(In addition to the books recommended for the Pass Course)

Arthur Holmes. Principles of Physical Geology.

Tyrrel. Principles of Petrology.

Hatch and Rastall. Text-book of Petrology, Vol. II—Sedimentary Rocks (New Edition).

Gregory. Elements of Economic Geology.

Stopes. Ancient Plants.

Berry. Palaeontology.

Schuchert and Dunbar. Text-book of Geology, Vol. II —Historical Geology.

Romer. Vertebrate Palaeontology.

For reference—

Fox. Engineering Geology.

Swinnerton. Outlines of Palaeontology.

Oldham, R. D. Manual of Geology of India.

Records and Memories of the Geological Survey of India.

Iddings. Rock Minerals.

Harker. Natural History of Igneous Rocks.

Holmes, Arthur. Petrographic Methods and Calculations.

Daly. Igneous Rocks and the Depths of the Earth.

Harker. Metamorphism (Latest Edition, 1940).

Bailey. Tectonic Essays.

Greenly and Howell Williams. Methods in Geological Surveying.

Tarr. Introduction to Economic Geology.

Brown, Coggin. India's Mineral Wealth.

Rastall. Physico-Chemical Geology.

Walton, John. Introduction to the Study of Fossil Plants.

Ries. Economic Geology.

Krishnan, M. S. Geology of India and Burma.

11—1600P—VI

Anthropology

(*Pass Course*)

TEXT-BOOKS

Paper I—Physical Anthropology (*including Prehistory*)

Physical Anthropology—position of man in the animal kingdom—origin and evolution of man—early types of man —their distribution and culture, with special reference to Palaeolithic and Neolithic civilisation.

A brief outline of the principles of Anthropometry.

Racial criteria—Influence of environment— general survey of the different races of mankind—Racial history of Asia and Europe, with special reference to India.

A brief consideration of the racial types of the following primitive tribes of India :—Andamanese, Vedda, Toda, Kadir, Gond, Bhil, Oraon, Santal, Khasi, Ao Naga.

Books recommended—

Quennell, C. H. B. Everyday Life in Prehistoric Times.
Haddon, A. C. Races of Man.
Smith, G. Elliot. The Search for Man's Ancestors.
From Stone to Steel (Horniman Museum and Library Series).
Guha, B. S. Racial Elements in the Population.

Paper II—General and Social Anthropology

Material culture and economic pursuits of primitive man —food collecting, hunting, fishing, domestication of animals and pastoral life—Hoe-culture and Agriculture—Primitive decorative art, music and dancing—Primitive habitations and personal adornments.

A general scheme of social organisation—tribe, clan, family, marriage, association.

Early religion and magic mythology, beliefs, rituals and ceremonials. (To be studied with special reference to peoples of rude culture in India as far as possible.)

A brief study of the material culture and social organisation of the following primitive tribes of India :—Andamanese, Nedda, Toda, Nadir, Gond, Bhil, Oraon, Santal, Khasi, Ao Naga.

Books recommended—

Lowie, R. H. Introduction to Cultural Anthropology.
Haddon, A. C. Magic and Fetishism.
(1) The Evolution of the Domestic Arts, Parts I and II, (2) War and the Chase (Horniman Museum and Library Series).

Paper III—Practical

As per Syllabus.

(*Honours Course*)

(In addition to the books recommended for the Pass Course)

Paper I

Ruggeri, Giuffrida. First Outlines of a Systematic Anthropology of Asia (translated by Chakladar, H. C.).
Stibbe, C. P. An Introduction to Physical Anthropology.
Anderson, F. D. The Peoples of India, Chapter I.

Paper II

Rivers, W. H. R. Social Organisation.
Risley, H. H. Peoples of India, Chapter VI.

Paper III—Advanced Physical Anthropology

A detailed study of the Neanderthal and Upper Palaeolithic races and their geographical distribution and culture.

A detailed study of Prehistory, specially of Chaleolithic, Copper, Bronze and Iron Age Cultures, with special reference to India.

A brief Racial History of Africa, America and Oceania.

A brief Ethnological consideration of some typical non-Indian primitive tribes—Hottentot, Baganda, Semang, Iroquoi, Tasmanian, Arunta, Eskimo.

Books recommended—

Mitra, P. Prehistoric India.
Haddon, A. C. Races of Man.
Mackay. The Indus Civilisation.
Burkitt, M. C. Our Early Ancestors.
Burkitt, M. C. Old Stone Age.

Paper IV—Advanced Social Anthropology

A detailed study of social organisation—Kingship System —Genealogical method—Cross—Cousin Marriage—Dual Organisation and Marriage classes.

Primitive Law—succession, descent, inheritance in Matriarchal and Patriarchal communities in India—administration of justice—tribal law and the growth of moral ideas.

Primitive Government—Central and Local authority—sacred and secular offices—inherited rank and elected offices—village councils—chiefs and confederacies—inter-tribal relations.

Primitive Economics—organisation of industries—distribution, exchange and commerce in primitive communities—distribution of wealth—private and collective ownership—barter, exchange—medium and the development of currency—economic adjustments in a primitive tribal village in contact with higher culture.

Books recommended—

Lowie, R. H. Primitive Society.

Thornwald, R. Economics in the Primitive Communities, Part III, Chapters V-X, XVI, XVIII and XIX.

Bose, N. K. Cultural Anthropology.

Papers V and VI—Practical

The marks for Paper VI are recommended to be allotted as follows :—

Technology	.. .. ..	30 marks
Practical Note-book	.. ..	10 „
Prehistory	.. .. ..	30 „
Practical Note-book	.. ..	10 „
Field Report or additional questions in lieu of the same.		20 „

B. B. DUTT, *Registrar* (*Offg.*).

CALCUTTA UNIVERSITY PUBLICATIONS

XII. SIR ASUTOSH MOOKERJEE SILVER JUBILEE COMMEMORATION VOLUMES

These volumes contain essays contributed by the friends and admirers of the late Sir Asutosh Mookerjee on the occasion of the Silver Jubilee of his attaining the Degree of Doctor of Law, of the University of Calcutta.—

Vol. I,	Arts and Letters, 1921, Royal 8vo. pp. 621	...	11	4
Vol. II,	Science, 1922, Royal 8vo. pp. 484 ...	...	11	4
Vol. III,	Orientalia, Part 1, Royal 8vo. pp. 524	...	11	4
	Do. ,, 2, Royal 8vo. pp. 757	...	11	4
	Do. ,, 3, Royal 8vo. pp. 558	...	11	4
Complete set	... ...	...	36	0

Volume I, Arts and Letters. Rs. 11-4.

Contents:

1. J. N. Das Gupta, B.A. (Oxon.), I.E.S.:
   A Narrative of Bengal Transactions.
2. Shishirkumar Maitra, M.A., Ph.D.:
   The Romantic Element in the Modern Philosophy of Mathematics.
3. J. C. Coyajee, B.A., LL.B. (Cantab.), I.E.S.:
   Characteristics of Ancient Indian Trade.
4. Surendranath Sen, M.A.:
   Survival of Old Hindu Institutions in Maharastra.
5. E. F. Oaten, M.A., LL.B. (Cantab.), I.E.S.:
   Megiddo: A study in Military History.
6. Sasadhar Ray, M.A., B.L.:
   Origin of Language.
7. Ramchandra Rau, Basavarsu, M.A., L.T. (Madras), F.R.E.S.:
   Some Features of Banking in India.
8. Mohinimohan Bhattacharji, M.A., B.L.:
   Pico della Mirandola: An Italian Neo-Platonist.
9. Jitendraprasad Niyogi, M.A.:
   Customs and Transit Duties in the Madras Presidency during Early British Rule.
10. S. Khuda Bukhsh, M.A., B.C.L. (Oxon.):
    Politics in Islam.
11. Jogischandra Sinha, M.A.:
    History of Indian Commerce, 1765-1813.
12. Radhakamal Mookerjee, M.A., Ph.D.:
    The Guild in Modern India: Its Constitution and Expansion.
13. Hiralal Haldar, M.A., Ph.D.:
    Kant's Ethical Theory.
14. Bejoykumar Sarkar, A.B. (Harvard):
    Land Transport in Mediæval India.
15. W. S. Urquhart, M.A., D.Phil. (Aberdeen):
    Sankara and Prof. James Ward.
16. Captain J. W. Petavel, Late R.E.:
    Knowledge and Power.
17. Harimohan Bhattacharyya, Kavyatirtha, M.A.:
    The Doctrine of Maya and the Results of Modern Science.
18. Sitaram Banerjee, M.A., B.L.:
    A Plea for an Individualization of Punishment.
19. N. N. Sengupta, M.A., Ph.D. (Harvard):
    On the Nature of Immediate Experience in the Light of Contemporary Epistemological Discussions.
20. Nirmalchandra Chatterjee, M.A.:
    The Chait Sing Tragedy.
21. H. Stephen, M.A., D.D. (Aberdeen):
    Coleridge as a Thinker.
22. B.Mukherjee, M.A., F.R.E.S.:
    The New Yellow Peril.
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